

PER BV 2570 .A1 P64 v.10

The Missionary survey







Digitized by the Internet Archive  
in 2015



# THE MISSIONARY SURVEY

R. A. LAPSLEY, D. D., Editor-in-Chief

L. E. ARMITAGE, Managing Editor

Published monthly by the Presbyterian Committee of Publication, 6-8 North Sixth Street, Richmond, Virginia. Single subscriptions, \$1.00 a year; in clubs of five or more, 75 cents. Entered as second-class matter at Richmond, Virginia, under the Act of March 3, 1877.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. X.

DECEMBER, 1920

No. 12

## CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:

Christian Education and Ministerial Relief.....	771
Some Overlooked Obligations .....	773
The Meditations of a Business Man. Rev. William H. Foulkes, D. D.....	774
What Answer Shall We Give? Miss Eva Cavers .....	776
The Palace of the King .....	777
A Young Man's Soliloquy. Miss Eva Cavers.....	778

WORLD NOTES: .....	780
--------------------	-----

PAGE OF PRAYER .....	782
----------------------	-----

EDITORIAL .....	783
-----------------	-----

## PUBLICATION AND SABBATH SCHOOL EXTENSION:

Sunday-school Extension in Tippah County, Mississippi. Hattie Bell Davis..	787
Assembly's Young People's Work .....	788
Your Christmas Service .....	789
Sunday-school Extension .....	790

## THE WOMAN'S AUXILIARY:

Tuscaloosa Conference for Colored Women. Mrs. Edgar Clarkson.....	791
A Welcome to Mrs. Bruce at Anniston, Ala. Mrs. H. L. Cater.....	793
Our Young People. Miss Mary Wallace Kirk.....	793
The Local Secretary of a Cause—Her Opportunity. Miss Charlotte Jackson..	794
The Altar Flame. Miss Mary Reade Smith.....	795
If .....	796
Ammunition .....	797

## HOME MISSIONS:

Our December Topic—Church Erection .....	798
Church Erection .....	798
The New Church. Jessie Brown Pounds .....	799
Church Erection in Oklahoma. Rev J. V. McCall .....	800
Gordon Street Church, Atlanta. Carl R. Cunningham .....	801
Church Erection and a Colored Church. Rev. J. W. Lee.....	803
Church Erection Helps in the Mountains, Loveland Memorial. Rev. H. L. Cockerham .....	803
A Layman's View of Church Erection. Claude W. Bryant .....	805
Church Erection in 1920 in a Western Presbytery. Rev. Brooks I. Dickey....	806
Our Christmas Prayer. Rev. Addison. Berg Collins, D. D. ....	809
These Are Our Sentiments .....	809
A Message from West Texas. Rev. Cecil L. Lang.....	810
Our Spice Box .....	812
Senior Home Mission Program for December, 1920. Eleanor Andrews Berry .....	812

## THE JUNIORS:

Our Christmas .....	813
A Christmas Family Party .....	813
Junior Home Mission Program for December, 1920. Eleanor Andrews Berry .....	816
How the Cubans Live. Mrs. Juan Orts Gonzales .....	816
Sung and Pung, Beggar Boys of Seoul. Minerva Hunter .....	818
Junior Program for December, 1920. Miss Margaret McNeilly .....	819

## FOREIGN MISSIONS:

Monthly Topic—Cuba .....	820
"La Progresiva." Alice May Arey.....	820
This Christ. Margaret Davis .....	823
A Quiz on Our Schools in Cuba. Rev. R. L. Wharton.....	824
A Doughboy for the Church in the Shock Troops of the Lord. Rev. A. Hoyt Miller .....	825
A Brick House, Not a Mud Hut. Emma Larson .....	827
Cold! And Only Nine Degrees from the Equator. Geo. W. Taylor, Jr.....	828
Some Good Things and Other Things in Lavras. Ora Mast Glenn.....	829
Congress of Ex-Priests Here in Rio de Janeiro, June 24-26, 1920 .....	831
Incidents from T. K. P. Rev. A. A. Talbot .....	831
Four Hundred Inoculated. Rev. J. V. McGinnis .....	833
Kuling News. Mrs. Eliza T. Venable .....	834
A Day at the Language School. Mrs. R. Clyde Douglas .....	835
Union Movements in the Chinese Churches .....	836
Notes from Hangchow. Miss Annie R. V. Wilson.....	837
Work in and Around Hwai-an-fu. Rev. James N. Montgomery.....	839
The New and the Old. Mattie Ingold Tate .....	841
Missionary Arrivals and Sailings .....	842
Hidden Treasure .....	842
Senior Program for December, 1920 .....	843
Comparative Statement Foreign Mission Receipts .....	844



# The Missionary Survey's Campaign

*12,500 Subscribers in 1920-21*

*Slogan: Circles, Circulate for Circulation*

---

Christmas! Our hearts tingle! We picture the friends, our missionaries, in their fields. It is Jesus' birthday. They are teaching his gospel. Let us remember them most earnestly as we kneel in prayer! Don't put off too long sending that card, that gift, that box to them. Why not do it now?

"Happiness is not in living.  
Happiness is but in giving  
All of self for others' sakes."

---

In a certain elevator a sign is posted saying that a box will be sent to a mountain mission school, thus extending to all the opportunity of sending a toy.

---

Christmas gift! Jack suggests that you tell Santa Claus to present the Missionary Survey as a remembrance to your friends.

It is a friendly visitor. It comes every month with its greeting. Twelve times a year it will recall the thoughtfulness of the giver.

Every time it comes into the home it will spread a helpful atmosphere. Lives will broaden, deepen for others. Some of our noblest missionaries were won through missionary literature. Perhaps in giving the Survey as a Christmas gift you may be celebrating Christ's birthday by helping to win a worker for his fields.

**Send the Survey as your Christmas gift.**

---

Word has come that one of Jack's friends, tried and true, has passed away. He was Mr. Geo. E. Woodruff, of Charlotte, N. C. It is said that Mr. Woodruff was rarely seen without a copy of the Survey, a clipping or a picture from it in his possession. He spoke of it to many. Often he would write to us, "Please send me an additional copy. I gave mine to a friend."

Jack will miss his kindly messages. In the death of Mr. Woodruff the Missionary Survey has lost a warm advocate.

---

Earnestly spiritual in its message is the pageant recently presented by the Woman's Auxiliary of Ginter Park Church. From the various mission fields the heathen women speak of their condition of darkness, in denial of the statement made by the worldly Christian that the women of Japan and China dress picturesquely, live happily and are content without Christ. Why force religion on them? They neither want it nor need it? The mournful refrain, solemn in its frequency, summing up each portrayal of character, is, **We never knew.**

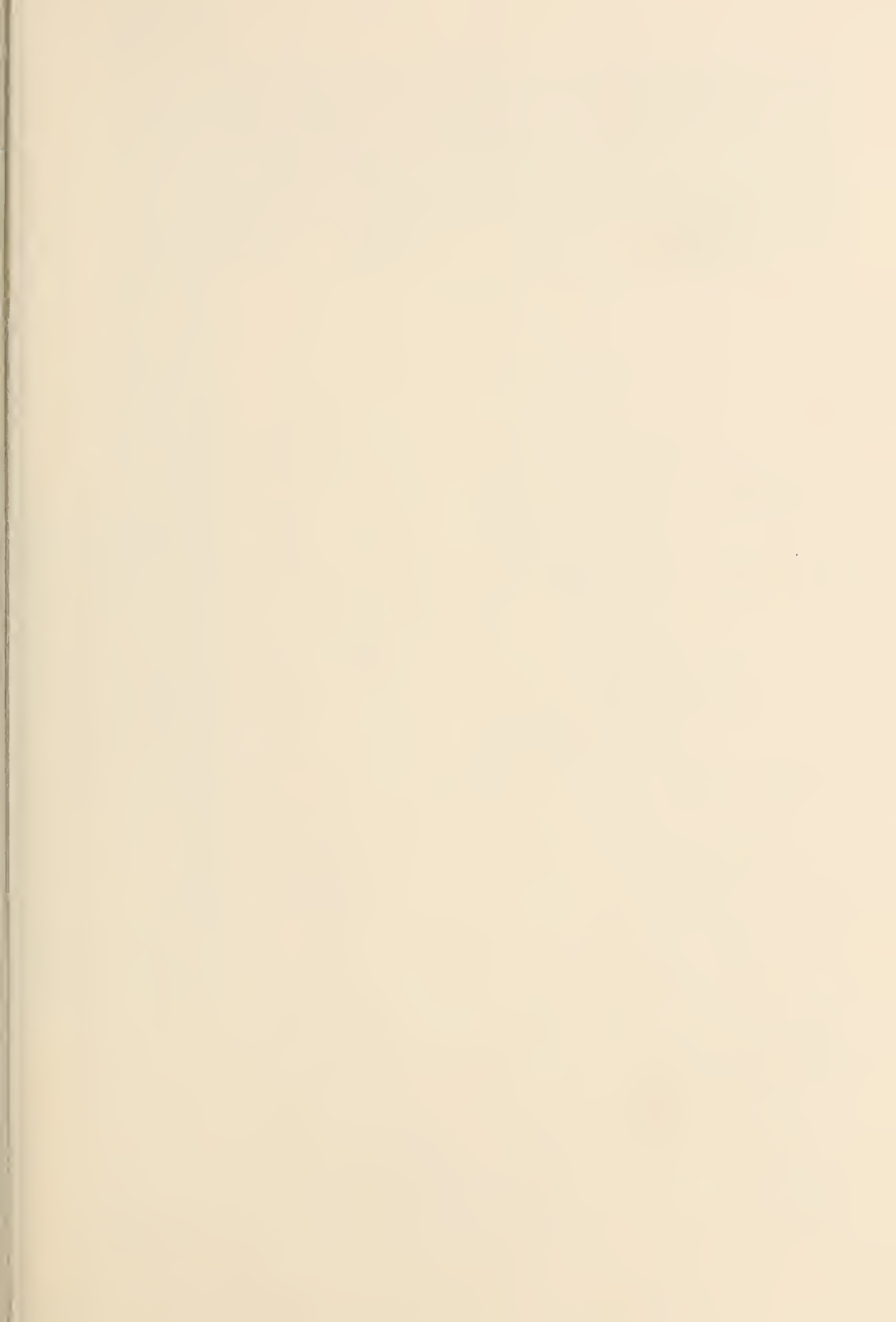
"We Never Knew" is the title of the pageant, written by Mrs. John Russell Sampson. Copies of it may be had for thirty-five cents by addressing her at 615 Brook Road, Richmond, Va. The proceeds go to missions.

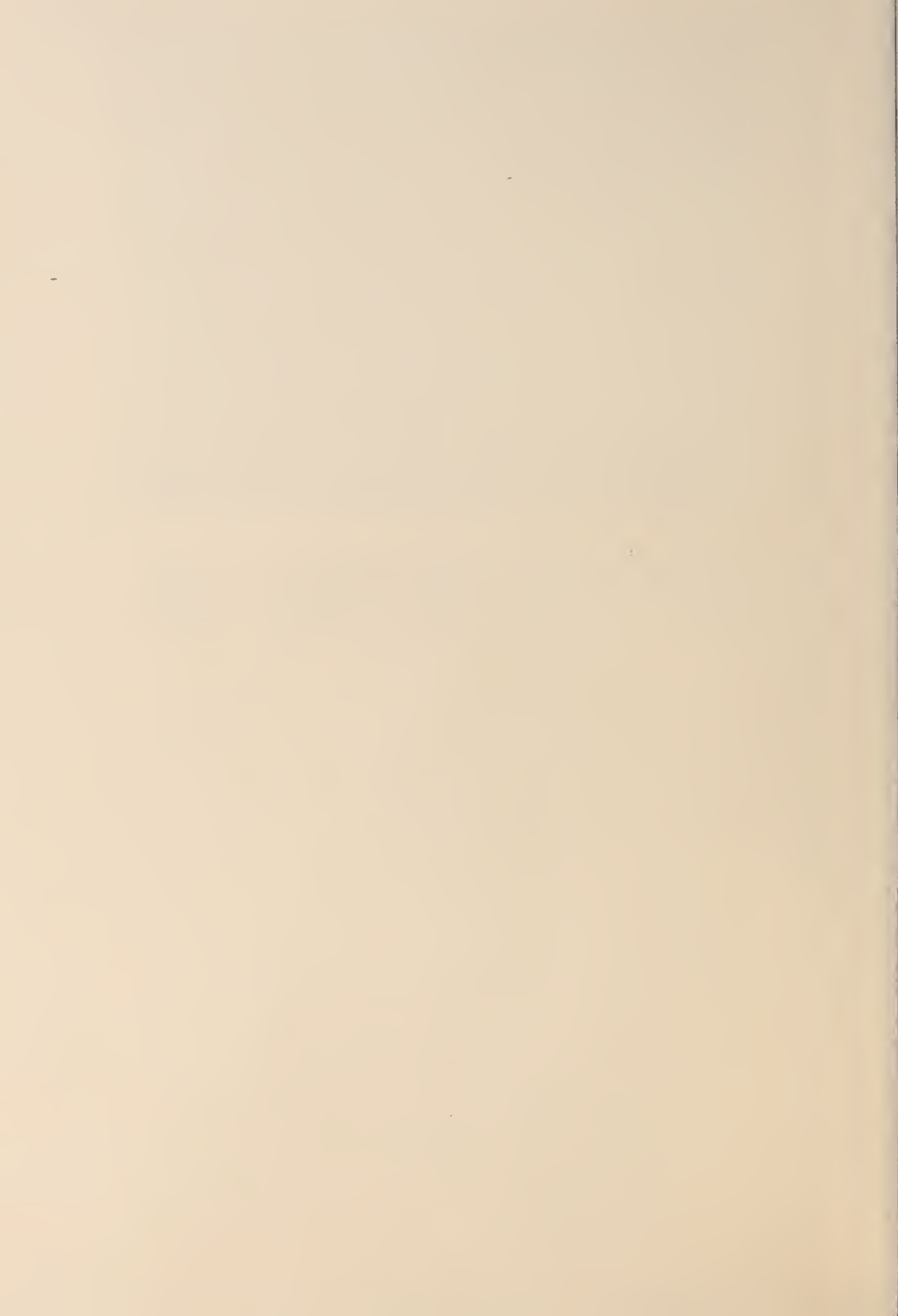
Should you wish to present through the eye-gate a summary of what our missionaries tell us through the pages of the Survey, this would be an earnest and impressive means.

---

Welcome to our Honor Roll: Collins (McDonald Chapel), Miss.; Kingstree (Bethel), S. C.; Micanopy, Fla.; Keyesville, Mo.; Lonoke, Ark.; Charlotte (West Ave.), N. C.







# Christian Education and Ministerial Relief

REV. HENRY H. SWEETS, D. D., EDITOR,  
122 SOUTH FOURTH AVENUE,  
LOUISVILLE, KY.

MR. JOHN STITES, TREASURER,  
FIFTH AND MARKET STREETS,  
LOUISVILLE, KY.

## CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

**T**HE month of December has been designated by the General Assembly as the time for the consideration of the work of Christian Education and Ministerial Relief. The churches that have not adopted the Every Member Canvass and the weekly offerings are urged to take an offering for this cause during the month.

We call you attention to the following facts:

### 1. EDUCATION FOR THE MINISTRY AND MISSION SERVICE.

Number of candidates on the rolls of the Presbyteries, 337. This is 152 less than reported in 1916, when the Presbyteries reported the largest number in the history of the Church.

Of this number 174 are receiving aid, of whom 149 are candidates for the ministry, 4 are candidates for medical mission service, and 21 are young women preparing for mission work.

The maximum amount of assistance this year is \$150, an increase of \$50 over former years.

We now need at least 250 ordained ministers to occupy the 790 pastorless pulpits in the homeland. There is also a need for a large increase for the foreign fields to take the place of those who are dying and to help push forward on the battle front.

Our ministers are dying or retiring on account of sickness or old age at the rate of about 48 a year.

Reports to the General Assembly in May, 1920, revealed the fact that it required 6 ministers, 10 churches, 38 elders,

60 deacons, and 1,117 Presbyterian Church members to provide one candidate for the ministry. Are we giving God His share?

### II. MINISTERIAL RELIEF.

Aid from the funds of Ministerial Relief is now being granted to 109 aged and infirm ministers of the average age of 71 years. The average amount forwarded is \$370 per year.

Aid is granted to 160 needy widows at the average amount of \$251 per year.

Twenty-seven afflicted orphans are now being aided, the average amount of \$135 per year.

In these 296 homes are 70 little fatherless children under 14 years of age.

The average aid granted to the 296 families on our rolls is \$284 per annum or 78c a day, per family.

The Church owes a solemn debt to these faithful ministers whom she has called aside from the sources of worldly gain to minister in spiritual things. It is only decent honesty to pay this debt.

### III. ENDOWMENT FUND OF MINISTERIAL RELIEF.

The offer of Mr. C. E. Graham to give \$200,000 to the Endowment fund if the whole Church will add \$400,000 by December 1, 1920, has aroused the whole Church, and by the time this article is printed we hope the entire amount will be in hand. This will make the Endowment Fund almost \$1,200,000.

Were we to seek a fund equal to the average amount per minister sought by the

Congregational, Disciple, Methodist, Episcopal, and U. S. A. Presbyterian churches, our Endowment Fund should be \$2,356,900.

#### IV. SCHOOLS AND COLLEGES.

The Executive Committee is still using all its power to awaken the Synods to a fuller appreciation of the fundamental importance of the work of Christian Education.

Articles are being secured for all the Church publications, hundreds of thousands of pages of leaflets are being printed, and speakers are being secured to present this work to Presbyteries and Synods.

The work of the field force under the direction of the Executive Committee has been wonderfully blessed. Campaigns have been successfully completed in Missouri, North Carolina, South Carolina, Appalachia, and in the Synod of Memphis.

We are fully convinced that there is no more fundamental task now confronting the Church than the establishing, equipping, endowing and properly conducting these institutions which are training the leadership so greatly needed.

#### V. THE STUDENT LOAN FUND.

Loans from the Student Loan Fund are made to boys and girls of approved character and ability who desire to enter our Presbyterian colleges.

The money is repaid as soon as possi-

ble after graduation, and is thus invested in another life.

A large number of memorial scholarships have been erected in the Student Loan Fund, ranging from \$400 to \$1,600. Many "Gold Star Memorials" perpetuate the memory of young men who gave their lives in the great war. We are hoping to have a large number of these memorials for ministers and missionaries who have given their lives to bring the world to Christ.

Two hundred and ninety-nine loans have been made, 168 to young men, 131 to young women.

The total amount of the Student Loan Fund, October 1, 1920, was \$126,892. The General Assembly earnestly requests that it be made \$250,000 at once.

#### VI. FINANCIAL.

For the first six months of the year 1920-21, we received for the Endowment and Life Annuity Funds \$141,040.60, an increase of \$135,758.09 over the corresponding period last year. During this same period we received \$75,626.72 for the general work of the committee, an increase of \$8,536.54 over the previous year.

Literature on any part of this work can be had from the Secretary, 410 Urban Building, Louisville, Kentucky.

#### *The Christian's Desire.*

Lord Jesus, make thyself to me  
A living, bright reality!  
More dear, more intimately nigh,  
Than e'en the sweetest earthly tie.



## SOME OVERLOOKED OBLIGATIONS.

SOME of the duties of the Church are clearly defined in God's word and are recognized by all. Every one who has truly named the name of Christ appreciates that there is resting upon him a solemn, serious and binding obligation to tell others of his love, his grace, and his power to save from sin. There are other obligations, which while not so clearly defined in God's word and overlooked by His people, are nevertheless, binding upon the hearts and consciences of all Christians.

When Jesus Christ said to his disciples, and through them to all who should believe on his name through their words, "pray ye therefore the Lord of the Harvest that he will send forth laborers into his harvest," he laid upon the Church the obligation to raise up, qualify, send forth and support the ministers and missionaries needed in the work of the kingdom.

The Church has often forgotten its obligation to recruit the ministry. We do not want ministers and missionaries except those who are called by that same Spirit who said in the days of old: "Separate unto me Barnabas and Saul for the work whereunto I have called them"; but this does not mean that the man has no part in this work as some hyper, super, ultra Calvinists may claim.

The Holy Spirit in all ages has worked through human instrumentality. The interest of a father, the prayer of the mother, the word of a pastor or teacher, the human touch of some friend, has been the means of turning thousands of men and women into the ministry or mission service.

The well selected addresses and stories published by the Executive Committee of Christian Education and sent to the boys and girls and young men and young women of the Church have been used of God to guide many into this great and happy work.

There is a serious need for a large increase in the number of candidates at this

time. All of the Presbyteries last year reported only three hundred and thirty-seven. This is one hundred and thirty-two less than the number of candidates reported in 1916, when we reached the largest number in the history of the Church. There is need to-day for at least two hundred and fifty ordained ministers to supply the vacant fields at home.

Our ministers are dying and are being retired at the rate of about forty-eight a year. We should overtake this loss at once. Possibly within the next ten years five hundred additional ordained ministers will be required to man the extending fields and to take the places of those who are falling out of the ranks.

The General Assembly in May, 1920, unanimously adopted the following resolution:

"The extensive and aggressive method of the Executive Committee of helping the youth of the Church to discover the plan of God for their lives, is approved by the General Assembly, and the Assembly urges that all the assistance possible in this vital matter be given by the pastors and church officers, and that earnest prayer be made to God by pastors and congregations in their respective churches, and by Christian people in their homes, that many of our Christian youth be led by the Holy Spirit seriously to consider, and to heed, the call of God to the high privilege of preaching the gospel."

It may be that one reason why the Church is facing this sad and awful need is because we have overlooked too frequently the obligation to properly support our ministers and missionaries.

In too many congregations the responsibility for practically all of the work of the Church is thrown upon the pastor. The elders, the deacons, and the members of the church do not give their co-operation and help as the divine plan contemplated they should.

In many churches the people do not



pray for their pastor as he has a right to expect. Unwise criticism is often uttered even in the home and in the presence of children.

In many fields the minister is suffering severely to-day on account of a lack of proper financial support. Three hundred and forty-six of our pastors are now receiving salaries from \$500 to \$1,000 and six hundred and seventeen from \$1,000 to \$1,500. The average salary of all of our ministers, including rent of manse, and all funds received from Presbyterial, Synodical and General Assembly and Home Mission Committees is \$1,661 per year.

Another serious obligation that has been too long overlooked is the proper care of the aged and infirm ministers and the needy widows and orphans of deceased ministers. These men have been called

from the source of worldly gain. They have turned their backs upon the alluring offers of the world; they have spent their time and used up their energies in building up the waste places of our Church.

The church that has called them to minister in spiritual things has promised to provide for them the needed material things. A recent writer referring to the failure of the Church to pay this honest debt has spoken of it as "The Economic Crime of the Protestant Church." Can we expect God to give us the ministers and missionaries so greatly needed when we show such little appreciation of the faithful and self-denying men He has provided for our Church.

It is time for the Church to awake and rise to earnest prayer and consistent effort that this great need in Zion may be speedily met.

## [[THE MEDITATIONS OF A BUSINESS MAN.

By REV. WILLIAM H. FOULKES, D. D.

I AM Mr. Prosperous Presbyterian. My home is in Busyville, where I am vice-president of the National Bank, as well as director in a number of companies beside my own, of which, of course, I am president. If I do say it, I am some business man.

Mrs. P. has been making life miserable for me this summer by insisting that I take a real vacation. I do not know much about real vacations. I always send the family away for a couple of months and usually manage to see them two or three times during the summer, but a real vacation—? If I could do like I used to when I was a boy, it would be worth while, but those days are gone. People think I am cold and hard-hearted, but they don't know me.

The good lady in order to back up her argument reminded me that the dominie had his vacation. Well, he needs it. It is no easy thing to prepare and preach two sermons a week, besides all the other

things a minister has to do. The people of Busyville are sermon-tasters and they demand high-grade preaching. They get it, too. The dominie doesn't know it, but as a real producer of value he earns as much as I do, and receives about one-twentieth of my annual income. When I want a new model car, I get one. If the dominie ever gets one, we pass the hat around and buy one for him. Of course he might be able to save enough to buy one himself, but he is forever giving his money away. Good hearted, but poor business!

You should have seen the light on his face when we took his car up to the manse the other day. I told the trustees that we ought to endow the thing. Some of them laughed, but I guess they saw the point. You can't run a big business on a ten-cent capital. One reason we don't get more out of our preachers is that we don't put more in them. The men that travel for me would bankrupt my business

if I made them carry their expenses on their own salary account. Every church should allow its dominie an expense account.

Mrs. P. reminded me, too, that the good doctor was getting pretty gray and that he wasn't as active as he used to be. That set me thinking. We called him from the college—seminary, I think we call it—a good many years ago. He has been with us ever since. A whole lot of smart people from bigger churches have come down at different times to get him. He didn't take to them; just staid right on with his own folks. That's what we are—just his own folks. He married wife and me,—surely it can't be that long ago. She don't look it, anyway, even if I am on the bald side of fifty. Then, too, he baptized our children. Excuse me,—I can't say what I want to say. You know what I mean. The little sacred place out there in Greenwood. Dear old Dominie knew, all right. He knew when to talk and when to keep still. He knew how to pray. Oh, I'll never forget how he prayed the day we laid Mary away.

So he's getting old, eh? One of these days somebody will tell him that he is too old to preach any longer. I'd like to get my hands on the man who tells him, but I suppose that it can't be helped. What then? Yes, that's it,—what then? I happen to know that he has a little insurance. That's fine, although he should have carried five times as much. Yes. I know that he carried all he could. His insurance won't do him any good, but it would help Mrs. Dominie if he should be taken. Then he has a piece of property that does a little better than to take care of itself. Um—well, I should say that

if we were to tell him to step down and out, he might have a monthly income for life of \$20, if he didn't invest his money foolishly. They say ministers aren't good business men, but I think the dominie is a good one, all right, or else he couldn't have managed on his small capital. Now, one thing is sure. Our church ought to be burned with lightning from heaven if we ever turn the Dominie out without taking care of him. Seems to me we do have a fund for pious old preachers—no, I don't think that is quite the name. Say, Miss Jones, you're a good Presbyterian—when do we take our collection for the infirm ministers' fund? What d'ye say? December? If I can't be at home for that Sunday, I'm going to send a check—yes, ma'am, a check,—and it won't be for less than three figures, not counting the cents, either.

You don't mean it, Miss Jones,—you aren't giving ten dollars a year to the pension fund. Why, that's as much as I have been giving myself. Never again!

Vacations aren't so bad after all, if one knows how to take them. Dominie has earned his, a good long one. I vote for a vacation for the Dominie. Yes, sir.—you can count on Mr. Prosperous Presbyterian to do his part. Now, Miss Jones, make a memorandum of a check for \$———, yes, that's what I said,—dated December 1st. Make it payable to the treasurer. He will send it to the proper Executive Committee. You might draw another check for the same sum, right now, and I'll sign it, and send it on now as a special gift to the Dominie to help him have a rattling good vacation this year. Yes, make it payable to the Dominie,—he'll know what to do with it. That's all now, Miss Jones.







**I**NTO whatsoever house ye enter, first say, Peace be to this house.—Luke 10:5

**S**TUDY to show thyself approved unto God.—2 Tim. 2:15.

**T**AKE heed unto thyself, and unto the doctrine, continue in them: for in doing this thou shalt both save thyself, and them that hear thee.—1 Tim. 4:16.

**E**NDURE hardness as a good soldier.—2 Tim. 2:3.

**R**EBUKE with all authority.—Tit. 2:15

**I**N all things showing thyself a pattern of good works.—Tit. 2:7.

**A**VOIDING profane and vain babblings, and oppositions of science so called.—1 Tim. 6:20.

**L**AY hold on eternal life.—2 Tim. 6:19.

**R**EFUSE profane and old wives fables and exercise thyself rather unto godliness.—1 Tim. 4:7.

**E**XHORT with all long-suffering and doctrine.—2 Tim. 4:2.

**L**ET no man despise thee.—Tit. 2:15.

**I**N doctrine showing uncorruptness.—Tit. 2:7.

**E**NDURE afflictions; do the work of an evangelist.—2 Tim. 4:5.

**F**EED the flock of God which is among you, taking oversight thereof.—1 Pet. 5:2.

**I**HAVE showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20:35.

**S**HOW ye to them and before the churches the proof of your love.—2 Cor. 8:24.

**T**HEY which minister about holy things live of the things of the temple.—1 Cor. 9:13.

**E**STEEM them very highly in love for their work's sake.—1 Thess. 5:13.

**R**ENDER therefore unto Caesar the things which are Caesar's and unto God the things that are God's.—Matt. 22:21.

**I**F any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel.—1 Tim 5:8.

**A**ND the Levite, thou shalt not forsake him.—Deut. 14:27.

**L**ET him that is taught in the word communicate unto him that teacheth in all good things.—Gal. 6:6.

**R**EMEMBER them who have spoken unto you the word of God.—Heb. 13:7.

**E**VERY man according to his ability determined to send relief unto the brethren.—Acts 11:29.

**L**ET us do good unto all men, especially unto them who are of the household of faith.—Gal. 6:10.

**I**NASMUCH as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matt. 25:40.

**E**VEN so hath the Lord ordained that they which preach the gospel, should live of the gospel.—1 Cor. 9:14.

**F**OR the workman is worthy of his meat.—Matt. 10:10.

## A YOUNG MAN'S SOLILOQUY.

By MISS EVA CAVERS.

A ROOM arranged as a boy's den, in which there are a bookcase, easy chair, pennants, golf sticks, tennis rackets, etc. In the center is a table on which are piled neckties, socks, books and other customary gifts for a boy graduate. The songs are to be sung behind the scenes with a very soft accompaniment. The words should be distinct, though not loud.

Enter a young man in cap and gown, carrying his diploma, which he tosses on the table.

"Well, here's where the petticoats and I part company" (taking off gown and cap and throwing them on a chair).

"That's the last string that ties me to home and school, now I'm free to go out in the world and make a career. Oh, of course, I haven't just decided what I'll do, but a fellow with any sort of grit doesn't haven't to go begging for a job these days. What was that Prof. Blank said? 'Young men, it may be a little crowded down at the bottom, but there's always plenty of room at the top'—and you can bet your life, Johnnie is not going to *hoe* potatoes all his life, when he can get a corner on 'em in Wall Street."

"Say! this is pretty near as good as Christmas" (walking over to the table). "There's some class to that tie" (holding up a bright tie). "Where's that scarf-pin Aunt Mary sent me? (hunting around.) "Oh, here it is—say! that'll make a swell combination" (sticking pin in the tie).

"Here's a book from Miss Rachel. I wonder why she always remembers me. I don't deserve it," (reads) "How God Calls Men"—that's just like her" (draws easy chair up to the table and sits down). "I can see her now as she stood for so many years before our Sunday-school class, and it seems as if I can hear her saying, 'Boys, God is calling you.'"

(Song, God Calling Yet, No. 12, Assembly Songs. First two verses.)

"First thing I know, I'll be getting sentimental. Of course it's all right to talk about the Lord calling you—and I did join the Church, but then you can't

expect a fellow to live in a prayer meeting all his life. I've got to get out and do something in the world."

"Where's that letter from Smith? He's been in the regular army a year and he thinks that's the only life. (Reads letter.) 'Dear John: Received the invitation to your commencement and wish I could look in on the old bunch and hear the flow of oratory, but you know "yours truly" has signed up with Uncle Sammy, and he seriously objects to ordering out his troops for the purpose of adding dignity to a commencement exercise. Say, pard! you've come to "the parting of the ways" and now stand "on the shores of time," ready to "launch your ship on the ocean of life." I believe those are the customary phrases—why don't you enlist in the service of your country? It's the greatest life ever—good clothes, plenty to eat, comfortable quarters, good salary, with chance for continued promotions, and best of all, retirement on pension after your time of service. The country needs the best of her young men and offers the best inducements. What do you say?" (Sits looking at the letter.)

(Song, "Give of Your Best to the Master," No. 72, Assembly Songs.)

"It's strange how these thoughts of Christian service keep coming. I don't understand. Of course, I'm going to live a clean, respectable life, but there are plenty of others to do the preaching, and I'm not cut out for that sort of thing. Besides, we have too many churches already. Why, at home there are seven churches and only 2,500 people, and half of the people that belong never go to service. If they don't think the Church amounts to any more than that, why should I worry? I want my life to count for something, and I think the Church is a mighty poor opening. You might preach all your life and then die in the poorhouse, a preacher can never save anything for a rainy day. Talk about openings! That offer of Jones & Co. looks pretty good to me. A salary of fifty dollars per month and a free course in the



engineering school, with promotions as soon as the course is completed. With such a training a fellow ought to achieve something in the world." (Looking over the table.)

"Why, here's a package from Sis. It must have come in the late mail. Dear old Sis! she didn't forget me if she was in China." (Opens package and reads title of book.) "The Ministry—a Challenge and Appeal." (Opens book at random.) "What's this about achievement?" (Reads.) "The call of the Christian ministry is a challenge to the youthful love of achievement. The heart of young men is aflame with the aspiration to do. They feel, as James Hamilton has said, in every fibre of their natures the striving influences of the world in which they live. They hope to be no mean factors in its contests and conquests."

"That's me exactly! but I never thought you could do that in the ministry." (Reads on.) "The ministry must be pressed as a challenge and an opportunity, a challenge because an opportunity to achieve the noblest possible end. Which calls for the greater statesmanship—to smash the trusts at home, or to overthrow oppressive heathenism abroad? To reform and adjust the tariff, or to transform and beautify the moral life of unsaved races? To irrigate the arid lands of the West and reclaim them from drought and waste, or to reclaim the slums in our cities and fertilize into new life and moral value a vast people like China? To open for our States new highways of commerce, or to build for lost and unhappy nations a highway into the kingdom of God?"

"Say! that's putting the question in a new light. I never thought of it that way before." (Turns a page.) "Here's a card. Let's see what it says. (Reads.) 'I am praying that you may accept the challenge.' Well! What do you think of that! The dear old girl has accepted it all right herself, and now she's wishing it on to her ambitious and aspiring brother. If she's game enough to stand the strain. I ought to be ashamed to show the white feather—but I did want to do something big in the world, and after all, I don't think I'm fitted to play the martyr."

(Continues reading and in a few minutes leans back as if asleep.)

(Song, "What Will You Give to Jesus." No. 37, Life & Service.)

(At the close of the song he drops the book and wakes with a start.)

"I must have been dreaming! but that was a mighty clear call, and I've got to answer it one way or the other."

(Knock is heard. He goes to the door and returns with a telegram which he opens and reads):

"My Darling Boy:

"Read 1 Samuel 1:27-28. Mother."

"If that was from anybody but mother, I'd think it was a joke and I sure wouldn't bite, but it must mean something, so I'll get my Bible and see what it is." (Takes Bible off bookcase and reads):

"For this child I prayed, and the Lord hath given me my petition which I asked of him; therefore also I have lent him to the Lord, as long as he liveth he shall be lent to the Lord." (Sits down.)

"Well, I guess that ought to settle it—dear mother, she's had a hard pull to raise us children since Dad died. She has denied herself everything to give us an education, and now just when I've finished college and ought to be supporting her in comfort for the rest of her life, here she is urging me to go into the ministry, where she knows I can never earn more than a bare living—but that is just what she has always taught us—that the value of a life is not measured by dollars and cents.

"Oh, what's the use of fighting this question any longer! I've known all along that it had to come. I'm a child of the Covenant, and the world hasn't any right to bribe me into its service. God has called me and I'll answer His call." (Bows head upon hands.)

(Song, "Have Thine Own Way, Lord," No. 204, Life and Service Hymns. First and fourth verses.)

(At the close of the song he rises slowly with a smile lighting his face and says):

"I'll wire back—

"Dear Mother:

"Read 1 Samuel 3:10.

"Your Preacher Boy."

## CONFUCIUS SAYS—

I HAVE been reading the works of Confucius recently, China's greatest thinker to date, writes H. Kerr Taylor, one of our missionaries to China. It has been a fascinating experience, this living with an Oriental gentleman of long ago, "China's greatest gentleman," and the association has been quite edifying and refining. This study is an invaluable preparation and aid for work in furnishing a mould and setting for the presentation of the gospel. Here are a few samples of his sayings, their polish and force, of course, greatly diminished by translation:

"To know what you do, and what you don't,—that is knowledge."

"To do the important thing NOW,—Wisdom."

"I have never seen one who loved virtue, nor one who hated what was not virtuous. . . . If perchance there be such, I have never seen him."

"To see the right and not do it is cowardice." (James said it was sin.)

"Do not do to others what you would not like yourself."

"Not to enlighten one who can be enlightened, is to waste a man."

Sometimes there is a remarkable similarity between what he says and profounder truth. But aside from some glaring inconsistencies with higher morality, his writings lack that throbbing pulse of divinity which has made the history, poetry, and soul-inspiring prophecy of the Old Testament live with perennial vitality. Jesus' sayings surpass those of the sage, aside from their intrinsic superiority, in that there is the golden thread of his personality and what that personality was doing down here, through and behind them.

Seventeen people were needed to carry a missionary offering recently made by an African station, says *World Outlook*. Currency, always scarce in Africa, is even scarcer since the war, so the people made up their gift from eggs, palm kernels, oil and peanuts.

# WORLD

## A YARD OF CLOTH FOR A GIRL.

Why is it that it is almost impossible to live a Christian life in a native village? asks T. B. Brinton in *Missionary News*. Because the social, industrial, and religious life of the people is all wrong. If a young girl repented of her sins, she would be forced back into a life of sin. The girls are bought and sold for a yard of cloth, and they cannot help themselves. It is the custom of the chief here to build a fence around his house. Inside of this fence he puts the young girls. They can not escape; they are watched day and night.

I have talked to this chief many times. He knows it is wrong to do this, but explains it in this way, "It has always been our custom." The people encourage the chief to do bad things. They tell him, "Oh, you are not a big chief unless you do these things."

About sixty miles to the northwest of the mission there is a tribe that came to the hospital about a month ago to get medicine. These people have refused to have anything to do with the white man. They do not want cloth. They wear a small skin and a long knife. They use this knife quite freely if anybody makes trouble for them. They respect no government, but when we talked to them about a teacher and the gospel of our Saviour Jesus Christ, they were quite willing to listen. The missionary is about the only one who could go into their country.

"That makes me very sad," remarked a Chinese student pointing to the missionary's home, says *World Outlook*. When asked why it should make him sad, he replied, "Because China has so few like it."

# NOTES

## WHEN IS A FORD NOT A FORD?

The ubiquitous flivver is almost as well known in the Orient as it is here. Not long ago a native teacher in one of the mission schools in China was teaching a class in English. The lesson for the day consisted of writing definitions for common English nouns. One of these words was "Ford" and every single pupil gave as the meaning "an automobile." Even the teacher considered the answer correct until a visiting missionary who happened to see one of the papers explained the mistake.—*World Outlook*.

## DID IT EVER STRIKE YOU?

**T**HAT there are more than 23,000,000 professing Christians of the evangelical faiths in the United States, whose combined influence, concentrated on a single purpose, would be practically irresistible?

That if these 23,000,000 Christians, or even half of their number, were loyal to their profession of faith and sincerely desirous of advancing Christ's kingdom on earth, they could become the mightiest agency for the inbringing of souls that the world has ever known?

That while the tasks before Christianity today are great and urgent, there is not one of them impossible of accomplishment, if the Christians of America believed what they profess and carried into the Master's service the same zeal, energy and confidence they show in their everyday business?

That every one of the 23,000,000 Christians who prays, "Thy kingdom come," has a direct individual responsibility to do all that lies within his or her power for the spiritual, moral and material welfare of our fellow-beings?

Now is the greatest, the most urgent time for service that God's people have ever known. No one should idle away these precious days. Break down all the barriers of selfishness and sloth. Link yourself with other Christians in a chain for earnest, organized effort. No matter how small your influence, how obscure your station, or how

slender your means, you can help to make the world a better place to live in by bringing the Christ spirit into it.—*Christian Herald*.

## THE CHANGING MOHAMMEDAN WORLD.

**M**OSLEMS can never be what they were before the war. They are being modernized, and it rests largely with Christians to say whether they will become more dangerous neighbors or better world citizens. They are not only adopting new ideals of government and business, and calling for modern books and machinery, but they are changing their social customs and religious ideas. The people are seeking western education. Women long suppressed are breaking away from their ignorance and seclusion. Cairo recently had a Moslem women's parade, where women lowered their veils and addressed crowds on the street corners. A talented Christian woman preached a sermon in a conservative Cairo mosque that had previously excluded all women. European dress and institutions are being copied throughout Egypt, Syria and Turkey. Will they take also the higher spiritual ideals with the intellectual and material? "Official State religions," says Professor Wendell Cleland, of Cairo University, "have collapsed in the Near East; Moslems have lost confidence and old leaders are desperate. There was never before such a spirit of inquiry into religious matters."

Unrest is everywhere, and as the leaders of the people and the proletariat seek better things for themselves they must be guided to distinguish between false and true ideals and values. They must see the worth of honesty, the blessing of unselfishness and the necessity of Godliness. That there is a trend toward Christ among many Moslems is shown by the efforts of mullahs to keep the earnest and intelligent Moslems from deserting Islam.—*Missionary Review*.

**W**HO, in the Boxer days of 1900, could have looked forward to this in 1919!

President Hsu, of the Chinese Republic, invited a thousand guests to a tea party and reception in the Presidential Palace. The company included prominent foreigners and Chinese leaders. When all had gathered, the President and his wife and four children entered and began shaking hands right and left in the most democratic manner. As the guests were leaving the band played "God Be With You Till We Meet Again."



## PAGE OF PRAYER

---

*"Though Christ a thousand times in Bethlehem be born,  
If he's not born in thee, thy soul is still forlorn."*

"There is a growing and deepening longing on the part of many, many for the WATCH NIGHT meeting of the long ago, where men and women met to 'Wait on God', to sit in silence before Him, and to pray and praise; to call on God, Who is waiting to pour out blessing.

If you have not already considered this, I beg you to bring it to mind, that plans may be made so that all make ready for a wonderful night of prayer on December 31st!

Think what it will mean to have a simultaneous movement participated in by thousands of believers, pleading with God for blessing! How He will delight to pour out blessing!"—*Mrs. J. M. Trotter.*

---

## A CALL TO PRAYER

---

That the Graham offer will meet with success. (Page 771.)

For Christmas in home and foreign fields.

That God will guide and direct and protect the homes. (Page 785.)

For the wider use of the Calendar of Prayer. (Page 786.)

For an adequate building fund, so that the Church may render the largest Home Mission service. (Page 799.)

That thy blessing may continue on the churches that the Building Fund has assisted. (Pages 800-808.)

For Cuba, its missionaries, its schools and its work. (Pages 820-825.)

For thy soldiers in Africa. (Pages 825-827.)

That thy blessing may be poured out in abundance on the work in Brazil. (Pages 828-831.)


For the health and strength of thy missionaries, arriving and departing. (Pages 842-843.)



# EDITORIAL


## JOISTS AND BEAMS.

(Adapted from a pamphlet on Church Erection published by the Board of Home Missions and Church Extension of the Methodist Episcopal Church.)



THE peaceful worshipper in an Eastern city church cannot imagine the sort of buildings which some others delight to call a church. They rave about the one-cell edifices of the prairies and mountains, unmindful of the fact that it was a case of one-cell or nothing. Why argue about a choice of structures when only one is possible? New communities have ever made heavy drains upon both the time and finances of the first settlers. They have builded as they could. It is the people who come after the pioneer work is over that shoot up the traditions and the things that are, and lament with great lamentation over the lack of wisdom for the future possessed by the fathers.

The man in the moon is not the only individual who has a crick in his back. The hardy men and women who made possible the planting of the house of God in the wilderness knew many a weary hour of toil, making a respectable abode for the worship of their Saviour. Each beam was cut with a prayer of thanksgiving, every joint fitted with a song of praise. It was a crude age in many of these places. Unlike the Bolsheviks, who checked their guns at the cloak room when attending the peace parley, these Presbyterians carried their guns right into meeting.



The new day sees merely a change in the general conditions of life, not a lessening in the need of assistance in building churches. The Department of Church Erection of the Executive Committee of Home Missions of the Presbyterian Church, U. S., might well hang out a sign, REAL ESTATE BUSINESS OR THE KINGDOM OF GOD.

The Department of Church Erection encourages the erection of churches in new communities not already adequately supplied; assists in the building of churches and parsonages where assistance is most needed and endeavors to help congregations when erecting churches, to build structures adapted to their requirements.

When needs are mentioned the interested church member hopes that it is some far-away romantic call. But romance will not be thus defined. It ranges the highways of the ordinary and commonplace near-at-hand as well as the distant highways. The rural church, the city church, the mission stations in the mountains, or for the foreigners or Negroes in the cities, churches in the far west, from all over the General Assembly, from Maryland to far New Mexico, we can call the roll of churches assisted by the Church Erection Funds, strong churches which now are liberal contributors to all the benevolences of the church.



## A CLEAR SKY AND A STRAIGHT COURSE.

By WADE C. SMITH.



**P**ERHAPS our Church has never before had such an inspiring program so clearly set forth as this the General Assembly has given us to work on through the coming fall and winter. The issues are clear cut, there is no confusion. The only question now remaining to be solved is the one concerning our desire to really serve.

In former campaigns we have heard the criticism that they seemed to be purely financial, as though a mere money goal could be worthy of the entire thought and effort of the Church. Whether that criticism was just or not, there is no chance for it now. Just take a running glance over the Right Objectives of the Progressive Program—then you will doubtless be willing to come back and read and meditate upon them deliberately to see just how large a part God wants you to have in helping our grand old Church gain every one of them.

### EIGHT OBJECTIVES.

#### 1. *To Intensify the Spiritual Life of the Church Membership.*

A spiritually strong membership will make a spiritually strong church, which means a praying, Bible-loving, soul-winning, Sabbath-keeping, triumphant Church.

#### 2. *To Promote Church-wide Evangelism.*

When the entire individual membership, pastors and people get busy about soul-winning a new and glorious day will dawn for the Church of the Living Spirit.

#### 3. *To Enlarge the Scope and Improve the Method of Missionary Education.*

Improved methods are offered to make possible a membership well informed on all missionary activities in our own land and beyond, introducing an era of intel-

ligent praying and giving to the support of those causes, surpassing anything we have known.

#### 4. *To Extend and Perfect the Work of the Church and Christian Education.*

Bringing the Christian school and college into their inheritance. Calling out the youth of our Church to dedicate their lives to Christian service.

#### 5. *To Place "The Survey" and a Church Paper in Every Home.*

A well organized effort which is designed to double the subscriptions and to institute a fuller recognition of the spiritual values gained to the home by the reading of religious literature and periodicals.

#### 6. *To Secure Adequate Support for Every Benevolent Cause of the Church.*

Approaching the financial effort by organized study of the fundamental principles of stewardship; by study classes and the circulation of stewardship literature, challenging to systematic and sacrificial giving.

#### 7. *To Promote a Thorough Every Member Canvass in Every Church.*

Furnishing full directions for the tested and approved methods, showing how to organize for the canvass and get through with it with dispatch and success.

#### 8. *To Provide a Living Salary for Every Pastor and Missionary.*

Presenting statements showing not only the insufficiency of the present average salary, but the great disparity in comparison to the pay received by unskilled workmen; showing the very short sightedness of a policy which not only grieves simple justice, but impairs efficiency.

## GOD'S OPPORTUNITY.

MRS. W. K. SEAGO.

**A**N OPPORTUNITY which God uses to reach the youth of our country is the godly home.

The Christian home—what is that?

Sometimes I think the Christian home in America is a crumbling institution. There are glorious single Christians all over the world, products of the Christian home of yesterday. To-day are we finding in the majority of the homes of church members that *father* and *mother* and *children* are walking hand in hand on the path of righteousness? Do we find the name of God daily spoken in family prayer? Do we find the family pew in church? None of us are too old to recall the game, "spinning the plate" and we remember sitting on the edge of our chairs breathless, with arms outstretched, ready to spring when our number was called that we might catch the whirling plate before it fell.

It seems to me that the plate of pleasure is spinning at a frightful speed. Father, mother and children are tense and nervous in their anxiety to catch the plate before it slips from their grasp. Our children are paying forfeits in wretched health—physically and spiritually. Over the head of the mother of to-day the forfeits are hanging and the words are sounding, "Fine or super-fine," and it must be the mother who shall say what the owner may do to redeem the Christian home.

A few summers ago a friend of mine was visiting an aunt. A moving picture show was suggested and on the poster outside of one of the theatres was the word "Sin." "Let us look for another theatre," said my friend, "I am sure we will not like this picture." "No," said the aunt, "we will go in here." She was a Christian Scientist and held to the principle, "To the pure all things are pure," to the sinless there was no sin. Shortly after seating themselves, the great letters "SIN" were flashed on the screen. A

little four-year-old was seated behind my friend and he began to spell in an audible voice "S-I-N." "Mamma, what is S-I-N?" But the mother said, "Hush, sir!" Still the baby voice rang out, "What is S-I-N?" Finally the mother answered in a low voice, "sin." Then came the question in that peculiar childish note that carries far. "What is sin?" but the mother was dumb.

In our homes our children are asking, "What is sin?" We are rubbing out the line between the Church and the world and they stand bewildered, demanding of us, "What is sin?" God tells us so beautifully in Deut. 6:4-9 what and where and how to teach our children that the godly home may be preserved. "Hear, O Israel, the Lord our God is our Lord. And thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might. And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children and shall talk of them when thou sittest in thine house and when thou walkest by the way and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine hand and they shall be frontlets between thine eyes. And thou shalt write them upon the posts of thine house and on thy gates."

God uses the godly nation to reach out to the youth of the land.

Our own America is called a Christian nation.

Is Jesus Christ its cornerstone?

If God is to have His opportunity through the godly parent, the godly home, the godly nation, then, in the person of His Son, Jesus Christ, He must walk with the father and mother. He must sit at the family table—His ethics must be the code of the young men, on whose shoulders will fall the government of the American people.



## A MAGIC DOOR.

MRS. EDWARD BERGER.

**"H**OW many own the Church Calendar of Prayer?" was the question asked at a recent foreign mission circle meeting of a newly organized auxiliary.

"Why," responded the bright-eyed treasurer, "I've used it for years. And whenever any of our missionaries come to the city I feel as if they were old friends."

But some did not know it at all. So it was explained that the Prayer Calendar is a kind of magic door, built by the Presbyterian Committee of Publication, to broaden our horizon and bring us into fellowship with all those who are doing the great beneficent work of the Church—the work, as this wide-awake treasurer would tell you, that you are supporting with the money in one side of the duplex envelope you bring to church every Sunday. It is a book you would surely find it worth while to keep on the table with your Bible where you can use it daily.

For instance, the date on which the members of this circle met happened to be the very same appointed for prayer for a missionary supported by their local church. But those who did not have the calendar knew nothing of it. Perhaps to-day is the time appointed for prayer for one who went from your church or town, or in whom for some other reason you have a special interest. It would be too bad, would it not, if while hundreds of thousands of other Presbyterians are praying for "your" missionary you should forget him or her entirely? The Prayer Calendar reminds us of the date when we can unite with all the others in prayer.

And then this magic door, if you enter in, will introduce you to other workers on the foreign and the home fields. Have you ever found out what a difference it makes in your appreciation of a place when you learn the names of the flowers that grow there and the birds that fly? Why I cannot tell you how much more at home I felt in the South after I began to know the brown thrashers that ate their breakfasts of acorns next door to me and

the orchard orioles that flit through the trees, and the mocking birds who raised a family in the honeysuckle below my window. And when one day a friend took me into the country and introduced me to some wild flowers I had never seen before, I became almost an Alabamian. And surely the interest aroused by knowing people is much greater. Jesus revealed his love for the flowers and the birds. But he said, "Ye are of more value than many sparrows." So it is that one only has to get sympathetically acquainted with the missionaries to feel a big increase in appreciation of the work of the Church.

On the other hand, a critical attitude usually comes from a lack of this sympathetic acquaintance. On a steamer returning from India was a sportsman who had been hunting big game in the jungles. He was constantly boasting of the many lions and tigers he had shot and of the still greater number he had seen. One day, however, the conversation happened to turn to missions, when the sportsman sneeringly remarked, "I don't believe in foreign missions. Why I've been in India a whole year and haven't seen one native convert."

A missionary in the company, going home on furlough, looked at the speaker appraisingly, and then quietly replied, "I have no doubt that is true. And this is equally true, I've lived in India many years and have never seen one lion or tiger.

The missionaries are a noble band of men and women, who have consecrated their lives to God. Yet they are very human. They have the same nature that have the Christian workers in your own local church. They differ from each other just as you and I differ from each other. They have greater trials and temptations. They need our prayers. It is true we pray for them every time we pray the Lord's Prayer, but the individual missionary needs our personal prayer. Let us pray for him by name. It is to help us do this that the Church prepares the Prayer Calendar.

# Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX.  
PUBLISHING HOUSE, 6-8 North Sixth Street, Richmond, Va.

## SUNDAY-SCHOOL EXTENSION IN TIPPAAH COUNTY, MISSISSIPPI.

HATTIE BELL DAVIS.

**T**IPPAAH County, a big farming country, located up in the red hills of Mississippi, is occupying a large place in the forward march of Sunday School Extension. It is intensely interesting because of the rapid progress it has made and of the great undeveloped possibilities that lie wrapped within so sturdy a people—people who have kept the faith and have moved forward with the little nurture that they have received. In a county with ten organized churches, some of them rather young to be sure and five mission points, and only one pastor, what can this one pastor do for any one organization, but what fine ground to sow Sunday school seed in by workers who cannot be ordained to preach.

And so a field worker was sent to Tippah June first. What did she find? Five Sunday schools with a total enrollment of one hundred and twenty-eight pupils, but that is fine for churches that have but one fifteenth of a preacher's time,—and hundreds of others wanting to be in Sunday school if some one will show them how.

Every rural and small town church has its summer revival meeting, lasting about a week, and that is largely where we all learned "How." The S. S. Missionary went into the community with the evangelist—a most opportune time also considering friend chicken and watermelons,—she visited in the homes, a different one for each meal, got acquainted with the children, made friends with the parents, sold Bibles at cost from the American

Bible Society, she did personal work in the meeting, conducted children's services half hour before each regular service, where the children sang Sunday school songs, heard stories, if a Bible story, just the kind we hear at Sunday school, or if a popular story the hero and heroine had learned all that in Sunday school and thus seeds were sown. The preacher in charge cooperated, urging the Sunday school as the open field for service to reconsecrated Christians as well as to newly born Christians. And indeed it brought forth fruit. For instance: at Spout Springs, organized only two weeks before, the membership leaped suddenly to seventy-five and is still growing, and most able leaders developing. A school at Prospect had seemed impossible for lack of a superintendent. Then Mr. Lytle Smith rose and said, "We will have a Sunday School," and he made good with a most enthusiastic school of sixty pupils. A similar story follows each campaign. Now schools are being born at a rate of one a month, all are being graded, establishing Cradle Rolls, Home Departments, some have organized classes, some Teacher Training, and all are looking to that 100 per cent. gold seal.

The Sunday school is the great check on decay in rural life and a cure for the prevailing inertia. The people do not have to be coaxed, they are eager to follow, but they demand leaders, those of their own number able to lead. But how can they if we send them not teachers?

## ASSEMBLY'S YOUNG PEOPLE'S WORK.

**T**HE evangelization and training for service the youth of our country is the most tremendous opportunity which faces our Church to-day. That we may meet this obligation, the Assembly adopted a program of religious education, which provides for:

Bible study rightly adapted and directed.

Missionary teaching and activity suited to the ability and experience of each age.

Church history and doctrine adapted to meet the requirements of each age.

Worship, in which young people are trained in reverence and for a part in public services.

Devotional life which is natural and life-giving.

Service activities which are natural and expressive of impressions.

Recreational activities which make for physical, mental, social, moral growth.

### ASSEMBLY'S PLAN FOR YOUNG PEOPLE'S WORK.

The promotion of this plan is committed to the Presbyterian Committee of Publication and challenges each local church to see that every one of its young people from infancy to 24 years is offered by his local church a chance to grow as Jesus grew:

In Wisdom, that's mentally.

In Stature, that's physically.

In Favor with God, that's religiously.

In Favor with Man, that's socially.

### ASSEMBLY'S WAYS OF WORKING THIS PLAN.

Methods for operating the Assembly's plan are suggested in leaflets furnished by the Presbyterian Committee of Publication and include the following:

Graded church school with a live all-the-week working program for every age. This program must include for each department rightly graded:

Worship, instruction, activities.

Training course for workers which finds and develops leaders for all kinds of church work.

Young people's societies, mission bands and clubs rightly correlated with our own Church's plan of religious education and stewardship.

The following leaflets will be sent free on request:

The Sunday-School the Center of Young People's Activities.

The Workers' Conference.

Graded Worship in the Sunday School.

Missions in the Sunday School.

Sunday School Equipment.

Sunday School Architecture.

Unified Young People's Work.

Boys and Girls in Training.

Young People's Council.

The Sunday School Standard of Efficiency.

The Christian Endeavor Standard of Efficiency.

Departmental Leaflets for all Grades of Sunday School Work.

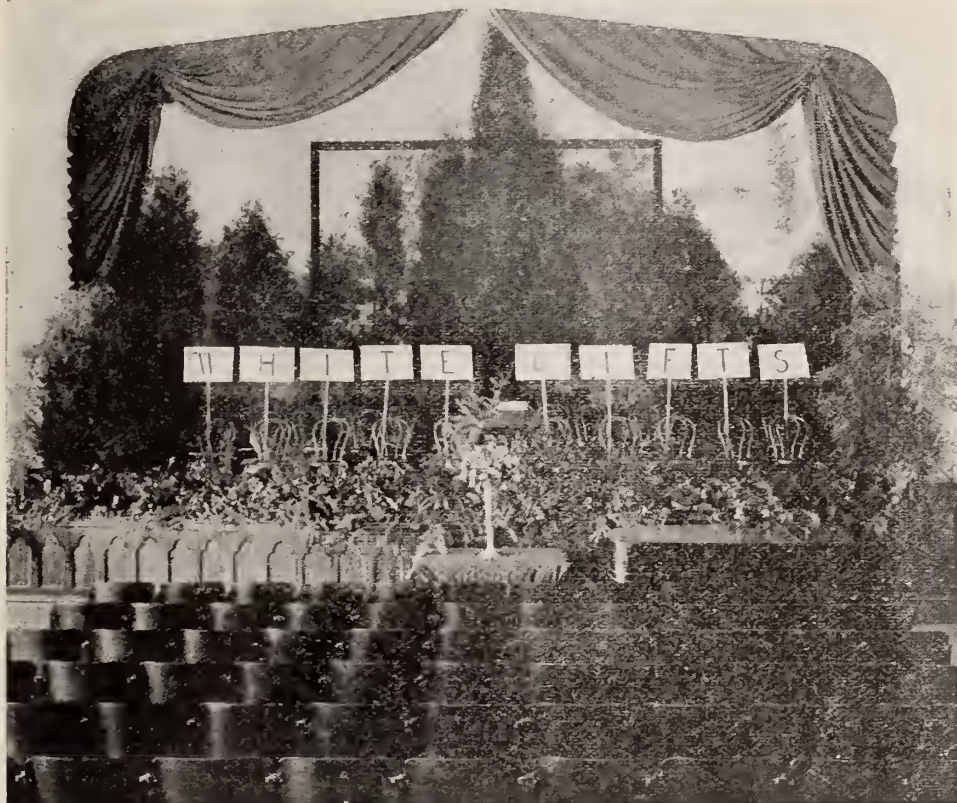
It is a pleasure to offer suggestions.

PRESBYTERIAN COMMITTEE OF

PUBLICATION,  
Richmond, Va.







How one Church Decorated for Christmas.

### YOUR CHRISTMAS SERVICE.

What are you planning? Do you like the "White Gift" idea which so many schools have used with such fine results? The picture above will show how one church, worshipping in a public school building, yet secured a churchly effect by artistic use of evergreens and the stage curtain.

If you had a "White Gift Christmas" last year, you can try another adaptation of the same idea this year. For there are available the following services with the "White Gift Theme." All are different:

White Gifts for the King Christmas Service, "A Tribute of Love," Self, Service, Substance. Words by Edith Sanford Tillotson. Music by C. Harold Lowden.

The Birthday Story, White Gifts for the King, Christmas Service. Prepared by Jessie Brown Pounds.

White Gifts for the King's Birthday, A Beautiful Christmas Play. By Mary Brainerd Smith, Edith Sanford Tillotson, C. Harold Lowden.

White Gifts for the King, Christmas Service, Message of Victorious Peace." By Mrs. Joseph L. Stacy.

White Gifts for the King, Service Number Two. Prepared by Phebe A. Curtiss.

White Gifts for the King, Christmas Pageant. Pageant by Jessie Brown Pounds.



## SUNDAY-SCHOOL EXTENSION.

*Only through the nurture of children and young people can the Church fulfill its mission and perpetuate its life.*

### THE NEED.

**T**HERE are twenty-seven million young people under twenty-five in the United States who are not enrolled in the Sunday school of any Protestant denomination.

Over thirteen million of these spiritual illiterates are found in the sixteen Southern States, in which the Southern Presbyterian Church operates. Eight out of ten church members are converted before the age of sixteen. If the church is to reach and train the young people for service it must enlist them during their impressionable years.

Jewish children receive 335 hours of religious instruction per year, Catholic children 200 hours annually, while the Protestant churches provide for only twenty-four hours of religious training per year for their young people.

### AMERICA'S GREATEST PERIL

#### IS THE

### SPIRITUAL NEGLECT OF CHILDHOOD.

### OUR CREED.

Our department of Sabbath School and Young People's Work has for its creed

### "SAVED TO SERVE.

The Sabbath school and young people's societies are the greatest evangelistic and training agencies of the church and her very life and effectiveness depend upon making these agencies efficient. To this end we are urging the following efforts upon the church:

Organize a mission Sunday school within the bounds of every self-supporting church.

Enlarge our force of paid and volunteer field workers until we have a trained worker in every Synod, every Presbytery and in every needy and promising field.

Evangelize our share of the thirteen

million neglected children and young people of the South through generous offerings for the work of SUNDAY SCHOOL EXTENSION

Train the young people in our churches for leadership by wholesome home influence, by adequate religious education in our Sunday schools at hands of trained teachers, and by opportunities for translating their religious instruction into practical Christian service.

### FRUITFUL SEED.

Rich blessings and fruitful results have followed the eighteen years' work of the Sabbath School Department of our Assembly as shown by the following summary:

	In 1902	In 1920
Schools reorganized by field workers		318
Churches organized as outgrowth of Mission Sunday schools in eighteen years		136
Number of pupils joining church from Sunday schools in eighteen years		124,032
Net gain of Church in membership in eighteen years		141,600
Number schools	2,170	3,389
Sunday school enrollment.	170,266	357,848
Scholars joined church....	5,034	12,130
Offerings of Sunday schools for benevolence	\$ 26,166	\$334,422
New schools organized by field workers in eighteen years		727

### URGENT NEEDS.

A worker in each of our eighty-six presbyteries.

Every school 100 per cent efficient in organization, methods, and fruitful in soul winning.

Training institutes and workers' conferences in every Presbytery.

Ninety thousand dollars for Sunday-School Extension.

Send checks to R. E. Magill, treasurer, Richmond, Virginia.

(For copies of this leaflet, address Presbyterian Committee of Publication.)

# *The Woman's Auxiliary of the Presbyterian Church in the United States*

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR  
257-259 FIELD BUILDING,

St. Louis, Mo.

(For this very interesting section of the SURVEY we are indebted to  
Miss Carrie M. Knox, of Anniston, Ala., who compiled it.)

## **TUSCALOOSA CONFERENCE FOR COLORED WOMEN.**

MRS. EDGAR CLARKSON.

**T**HE fifth annual conference for colored women was held at Stillman Institute, Tuscaloosa, Alabama, September 4th-11th, with Mrs. J. G. Snedecor, of Tuscaloosa, acting as leader. The Conference is conducted by the Women's Auxiliary of the Presbyterian Church. Mrs. Snedecor, the leader, has long been a power in the auxiliary and it was particularly appropriate that she should preside over this conference as Dr. Snedecor was for many years connected with Stillman Institute.

There are probably many who are familiar with this work among the colored women, but to an uninformed outsider it is a revelation. There were present 84 delegates, 49 of whom were Presbyterians, and the remaining number were Methodists and Baptists. There were 35 teachers and 20 were the wives of ministers. This conference draws its delegates from a wide area, eleven States being represented.

Stillman Institute, formerly a beautiful ante-bellum home, whose architecture is considered almost perfect, is set back in a wonderful grove and is now surrounded by dormitories and the homes of the members of the faculty.

Saturday night, September 4th, a "Get Acquainted Social" was held at the Institute, and Sunday, the sessions were held in the Salem Church of Tuscaloosa. Rev. R. K. Timmons, president of Stillman Institute, preached at the morning service, and Rev. Jno. Little, of Louisville, at the evening session.

Monday the regular routine of the con-

ference began. Each morning the same order of exercises was observed, with the same leaders in charge, but the scope of the work was wide and varied. Devotional and preliminary exercises began at 9 o'clock, then 45 minutes were devoted to Bible lessons by Mrs. W. E. Hinds, of Auburn, who is a woman of rare tact in dealing with the colored women. Her talks on the Bible were delightfully simple and instructive.

Mrs. Hinds often asked questions of the delegates who showed a remarkable knowledge of Bible stories.

After the Bible lessons each morning, a 45-minute period was given to community betterment. The leader for this subject was Mrs. Wells Henderson, who is State supervisor and industrial trainer for the colored schools. She is splendidly fitted for the position, as she is in many ways entirely characteristic of her race, making them understand their needs and foibles yet, withal, she is a woman of sound judgment, tact and natural eloquence. The talks on community betterment bore on the relation of the home, the church and the school as concerned with the colored race. This speaker mentioned the spirit of unrest that is abroad to-day and said that it is even more pronounced among the colored people, and that something must be done to bring about readjustment.

The speaker had a store of quaint humor and this quality made her especially fitted to tell plain truths to her sisters without giving offense.

After a short recess Mrs. L. H. John-



The Fifth Annual Tuscaloosa Conference which was held at Stillman Institute, September 4th-11th.

son, of Birmingham, conducted a period each day under the heading, "Practical Problems." The leader was a well informed woman, and handled her subject from the standpoint of experience, as she was for years the matron of a boarding school at Miller's Ferry, Alabama. Among the problems discussed were the proper diet for children and working men.

The period devoted to nursing was most interesting and instructive. This was conducted by Anna Whitaker (Mrs. J. W. Whitaker), who has been acting head of the department of nursing at Tuskegee.

This trained nurse was a woman of great poise and experience and seemed softened rather than hardened by her profession. She always began her talks with a reading from the Bible and make a plea for the family altar and the children's prayer at mother's knee.

Beginners and advanced classes in sewing were held each afternoon with Miss Edith Gramig, of Louisville, in charge. She had the assistance of Lucy Sheppard (Mrs. W. H. Sheppard), who, besides being the wife of the noted missionary, is a splendid worker along many lines. She has a beautiful voice and led the conference singing. The display of sewing was one of the most attractive features of the conference. A pageant was arranged for one night on the campus, but couldn't be given on account of a storm, and no other time was available. However, the delegates listened that night to one of the most inspirational talks of the whole meeting, when Rev. A. L. Edmiston and his wife, missionaries from Africa, talked of their work in the foreign field.

With such clean, high class, intelligent



women working for race betterment, and with the help of such white sisters as Mrs. Snedecor, Mrs. Hinds, Mrs. Moore and Miss Gramig, the amount of good accomplished by these conferences is inestimable. One speaker said, "It takes both

racess to make a community better," and Mrs. Snedecor added the keynote of the whole conference, when she said that we need both races, working together for Christian principles.

---

## A WELCOME TO MRS. BRUCE AT ANNISTON, ALA.

MRS. H. L. CATER.

**A**S STANDING in the valley we look upon the mountains stretching out before us, upward and upward from peak to peak we gaze, until with silent rapture our eyes rest long and lovingly upon the highest peak of all, a silent sentinel of the valley whose power comes from heaven's nearness—

As in the forest some giant of the woods thrusts its leafy branches further into the blue sky and far and near is a landmark to guide the wanderer—

As on a rock bound coast some headland stands out more prominently than all the rest and there the beacon light sends forth its helpful rays of warning—

So in all human endeavor there are those who like the mountain peak above the valley, like the stately oak in the for-

est, like the headland on the coast, are higher, bigger, brighter than their fellow-men, sentinels to protect, guides to follow, and beacon lights to send a shining ray into a naughty world.

Such a one we have with us to-day, and we may well count ourselves happy that Alabama has given to the Woman's Work of the Southern Presbyterian Church one whom we all delight to honor, one who knows us, our work, our ambitions, and our shortcomings, one who has for years helped guide our work and through generous gift of self, helped launch the finest organization of woman's work anywhere—our auxiliary of the Southern Presbyterian Church. It gives us pleasure to welcome Mrs. James Bruce, of Birmingham.

---

## OUR YOUNG PEOPLE.

MISS MARY WALLACE KIRK.

**T**O TELL in a few words what the Presbyterian auxiliaries can do for "our young people" is rather a large order. Particularly is this true when not only the pulpit and religious press, but our most prominent literary periodicals are discussing in no small measure "the wild young people." At the close of every dissertation, be it written or spoken, is that inevitable deprecatory shaking of the head and that inevitable conclusion that something is radically wrong with the present generation.

It is not the purpose or province of this article to go into a detailed analysis of the problem. Suffice it to say, that every effect has a cause and the causes of the much deplored changes in the young people of to-day are inextricably bound up with the life of the generation just going before, the condition of the world in which these young people find themselves and in the making of which they had no part, and the recent strain through which they have just passed.

To say that the old order has changed,

giving place to new, has become trite from the very fact of its self-evidence, yet on the part of older folk, the tendency to seek to maintain a *status quo* as to the standards of "our young people" seems to persist. This is impossible as well as undesirable. On the anvil of our own generation must be forged new standards true, not to the letter, but to the spirit of what has ever been man's highest conception of life and conduct and likewise in working relations with the new world order. Whoever desires to lend a hand in this understanding, let them first be very sure of a sympathetic understanding and appreciation of the viewpoint and mental processes of young

people to-day and the maturing effect of our present day life and civilization on their thinking and development.

On every hand we hear of the great number of young people out of Sunday school, the small attendance at young people's organizations and other statistics condemning in their implication. If as Presbyterian auxiliaries we can cultivate on the part of our organizations for young people a more subjective attitude, one which will seek to remove the beam from the eye of the organizations for young people before beginning an operation on the mote in the eye of young people themselves, results might be a bit different.

## THE LOCAL SECRETARY OF A CAUSE—HER OPPORTUNITY.

MISS CHARLOTTE JACKSON.

*"Let me do it now, let me not defer it, nor delay it, for I shall not pass this way again."*

**T**HIS should be the keynote of the year's work, for the local secretary of a cause. She has before her a very wonderful opportunity—one that comes as a challenge to the best use of her ability to advance the Church's work, one that will never be exactly repeated. How can she best use it? What should she strive for during the year?

Three special points should be emphasized in the program of presenting her cause, of vitalizing it. These may at times overlap and other needs may arise, yet there is the constant demand and necessity for, first of all, *information*.

Two sorts of information are desired; definite facts and interesting items. How many of us are, in even a small degree, well informed as to the actual work of our Church? For example, could we answer these questions and similar ones: How many missionaries have we in Mexico? What are the most strategic points in our Home Mission field? What do we pay our superannuated ministers? Truly we must learn in a more definite way if we are to do efficient work. If the secre-

tary succeeds in teaching a few outstanding facts as to fields, workers and needs, she has made a good start on her informational program.

There must be not only definite, but also interesting information. In almost every magazine and newspaper are facts which throw a new light on the various lines of Church endeavors, and this gives a great opportunity to the secretary. As an example of Christian work, discussed in the secular press, the *American* for September has an interesting article called "Do You Read the World's Best Text-Books?" which gives some facts regarding both the immigrant and the Negro. Some months ago the *Literary Digest* gave most illuminating poems on the Southern mountaineer. Interesting items like these are to be found on every hand, if the secretary will only see and use them.

The second necessity for effective work is *inspiration*. This "must be caught, not taught," and the secretary herself should be filled with a burning zeal for her cause if she is to pass the enthusiasm on to

others. Our society had always taken a mild interest in Christian Education and Ministerial Relief. But the choice of one little woman, whose heart was in this cause enough to present it often, to talk about it, to keep it always before the society, caused the transformation of an abstract cause into a living, immediate need, and before the term of office expired our society had undertaken a loan scholarship. Dry bones of information must be vitalized through enthusiasm, through inspiration.

The last and most important part of the secretary's work is *intercession*.

"More things are wrought by prayer than this world dreams of,  
Therefore let thy voice rise like a fountain for me, night and day,  
For what are men better than sheep or goats

That nourish a blind life within the brain

If knowing God they lift not hands of prayer,

Both for themselves and those who call them friend?

For so the whole round world is every way

Bound by gold chains around the feet of God."

To lift her cause to the Lord of the Harvest through very definite prayer (the greatest help to which is the Prayer Calendar), to live her inspiration in unwearied zeal, to bring information, which is both definite and interesting, to the women working with her—this is the ideal program for the local secretary of a cause.

*Tuscumbia, Ala.*



*Dear Fellow-Secretary:  
You  
Ought to Have  
The Foreign Missions Year Book  
for 1920*



## THE ALTAR FLAME.

MISS MARY READE SMITH

A recent effort, in a small way, at religious pageantry was successfully achieved in Anniston, Alabama. In the First Presbyterian Church the fourfold campaign instituted by the Church was drawing to an end, and the pastor conceived the thought of closing the movement with a religious pageant. The idea of family worship had been much stressed and that thought, together with the aim after general consecration, gave rise to a religious play written by Mr. William Henry Woods, a gifted member of the church in question.

It was an allegorical play, somewhat on the order of Everywoman. A seeker is in search of a pure light to kindle the altar of his heart. He starts forth on his quest, accompanied by Hope, Faith and Prayer. In his haste he thrusts aside a child, a little beggar boy, who asks for protection and care. Soon he meets Temptation and Doubt. Beguiled by them, he dismisses his guardian attendants and listens to the alluring promises of Passion and Power. First he allows



Passion to kindle on his altar her red, unholy flame. Then, finding it unlike the light he seeks, he permits the yellow light of gold, symbol of Power to illumine his altar. Again he is disappointed. In despair over the twofold desecration of his shrine, he finally calls out in anguish to the good spirits whom he has banished. In response to his call they return to aid him. The Beggar Boy, too, returns, welcomes, and leads him to Love who gives the pure, white light he long has sought.

The characters in the sketch, which is called "The Altar Flame," were all taken by members of the First Presbyterian Church. Mr. Woods with artistic skill and careful attention to detail designed the striking costumes, and members of the Pastor's Aid fashioned them.

The stage settings were ample and beautiful.

A feature that added much to the effectiveness of the production was the music. This was introduced at intervals as it was called for by the action of the story, and it greatly enhanced the beauty of the lines and the dignity of the acting.

The pageant gave fitting and deeply impressive emphasis to one of



the most notable campaigns of the Southern Presbyterian Church. Several hundred people were turned away from the auditorium for lack of accommodation. But those who witnessed the spectacle pronounced it uplifting and beautiful, and expressed the hope and belief that pageantry would be more and more appreciated and adopted by the Sunday school and Church.

#### IF.

If you are impatient, sit down quietly and have a talk with Job.

If you are just a little headstrong, go to see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up to Revelation and get a glimpse of the Promised Land.—Unknown.



# AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL  
306 WEST GRACE STREET,

RICHMOND, VA.

## THINGS TO ACT OUT FOR CHRISTMAS AND OTHER TIMES.

Big Sister's Dream, 25c., Dorothy Powell. A simple Christmas play, with a vein of humor running through it. Well adapted for production where there is little time for preparation. Time about twenty minutes. Characters, twenty.

The Christmas Story, 20c., Jane T. Miller. A series of tableaux illustrated by readings from Ben Hur. Adaptable to Sunday school, mission bands, etc.

The Magic Mantle, 25c., Mrs. Bernie Babcock. A Christmas pantomime. Three young girls seek the gift of the Magic Mantle of Happiness by striving for personal admiration, but the little maid who has no thought of self wins the gift.

Precious Flower and the Flies, 20c., Helen W. Wilcox. Here is portrayed one of the effects Western education is having upon Chinese village life. In view of health crusades in China, the play is timely. Twelve characters.

The Magic Carpet, 20c., Helen Wilcox. A simple pastoral play of the Near East, bringing in the story of rug-weaving and its influence upon the lives of the people in these countries. Characters, nine. Time, thirty minutes.

A Pageant of the Church, 30c., Eleanor Forman and Mabel Stone. The historic growth of the Church, given in seven episodes, followed by interludes showing the contribution of each epoch to our modern church life. Cast from twenty-five to several hundred.

The Drama of Esther, 25c. In three acts of three scenes each. Requires little preparation, but is very effective, and teaches the story of Esther well. Cast about twenty.

Which Way Out, 50c., Florence Wells. The playing out of a Chinese girl's efforts to obtain a medical education in order to help the women of her own country.

The Foreign Missions Year Book for 1920, 75c. Edited by Roderick Beach. An authoritative hand-book full of missionary material. It reviews various mission fields with the help of experts. Every speaker or student of

missions should own a copy of this valuable help. A special help to all Secretaries of literature.

Two Important Books. By visitors. One by a Hindu one by a Japanese. Sadhu Sundar Singh. The life of a converted Sikh,—one of the most remarkable evangelists of the world. Written by Mrs. Arthur Parker, of India. Illustrated. Price, \$1.25.

The Three-Hour Sermon. God, Sin, Salvation. By Paul M. Kanamori, of Japan. The Wonderful sermon by the "Moody of Japan," which has secured nearly 50,000 conversions among the Japanese. Price, \$1.25. (Order these two books from Presbyterian Committee of Publication, Richmond, Va.

Missions in Sunday School. In the *Missionary Review of the World*, for May, 1920, on page eighteen of the appendix, Mr. Frank L. Brown, secretary of the World's Sunday-School Association, gives a most valuable article, "Help for the Missionary Committee (of the Sunday school), adding a helpful list of books on this subject. Mr. Brown is a man who knows how to do this work, who has done it, and who can pass it on to you. Be sure to get this copy of the *Review* and read what he says. Each copy, 25c.

Two Books for Girls:

Christian Citizenship for Girls. Paper, 25c.; cloth, 50c. Helen Thoburn. Ten chapters on a girl's relationship to home, work, worship, recreation, friends, etc. For individual reading or for group discussion among younger girls.

Jesus the Man of Galilee. Paper, 35c. Elvira J. Slack. Especially for girls of high school age. Adapted to a short or long course.

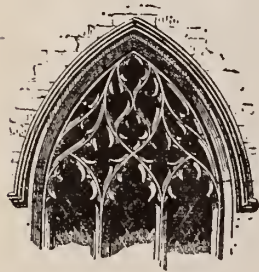
James H. McConkey's Leaflets. Deeply spiritual, helpful, uplifting, invigorating; "beaten oil"; a veritable tonic to faith; encouragement to prayer, to more trust. In each one there is the thought for a talk at the auxiliary; at the factory; to your Bible Class; at a real prayer meeting. Each, 2c.

# HOME MISSIONS

REV. S. L. MORRIS, D. D.,  
EDITOR.

MISS ELEANORA A. BERRY,  
LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.



## *Our December Topic--- Church Erection*

### CHURCH ERECTION.

THE Department of Church Erection may not awaken such sentiment and sympathetic interest as Mountain Missions, or the pathetic story of the Indians, and yet it means perhaps more than anything else to the denominational development of the Church. The critical moment in the life of a new organization is reached when it is confronted with the necessity of building or disbanding. The encouragement at that crisis by means of a small loan turns the scales. Many a splendid opportunity has been lost and many a hopeful mission died from lack of encouragement. Some of our best city churches, on the contrary, were saved by timely help.

Illustrations abound and could be quoted at random. Westminster Church, El Paso, Texas, serves the purpose as a specimen. Seventeen years ago, in a tent owned by the Presbytery of Fort Worth, on a vacant lot, Westminster Presbyterian Church was organized with fourteen charter members. These fourteen members petitioned the Home Mission Committee for a small loan, stating that this grant would decide whether to go forward or go out of business. After considerable debate and opposition, it was granted. Today there are four hundred and thirty members, the \$40,000 building at the cor-

ner of Rio Grande and Florence Streets is free from debt; a pipe organ has been ordered, a mission church erected on Clifton Street, and another is in course of construction in Manhattan Heights. This small beginning has now become the strength and life of the Presbytery.

Not simply does the high cost of *living* affect the pastor's home, but the high cost of *building* embarrasses every church now under necessity of providing suitable equipment. This has caused dozens to turn for assistance to the Church Erection Department as never before. In an effort to meet the situation sympathetically, the Home Mission Committee responded till it found itself suddenly embarrassed by a debt of \$20,000. Immediately it called a halt, and consequently at a recent meeting declined applications for assistance from Church Erection funds aggregating \$43,050. This, however, does not stop the stream of applications, and it keeps the secretary busy explaining that the committee cannot go deeper in debt, and must necessarily turn a deaf ear to worthy appeals for assistance.

The other great denominations have building funds aggregating millions of dollars, and yet our Church which began ten years ago to raise \$100,000 as a semi-

centennial building and loan fund, has only attained half of its objective and secured but \$50,000. This puts us at great disadvantage, as these struggling churches are pleading what other denominations are doing in their respective communities for encouraging new organizations in building. It is not from lack of resources, but from lack of interest on the part of our Church, that it lags behind others in the promotion of denominational enterprises.

Annuities and memorial funds would assist in meeting the situation, and at the same time benefit the parties by furnishing them a paying investment. Many have established memorials ranging from \$500 to \$1,000 in honor of loved ones, a perpetual monument, honoring alike to God and themselves, which are ever circulating by building and returning for

In view of the imperative need for more adequate buildings and better equipment in our Home Mission Work, it was the unanimous judgment of the Assembly's Advisory Home Mission Council, composed of Synodical chairmen and superintendents, and representing all phases of Home Missions, meeting in Montreat this summer, that an adequate Building Fund for the Assembly's Home Missions is of first importance, and should represent the next great forward movement of the Assembly, if the Church is to render the largest Home Mission service.

the same laudable purpose. Others have increased our building fund in the form of annuities, which serve a double purpose of giving the annuitant an income during life and assisting churches at the same time in securing houses of worship, where the preaching of the Word is transforming character into the image of our blessed Lord.

If we love our honored Church and wish the greatest prosperity, why not take substantial part

in its highest development? The promotion of the individual church makes its a tremendous factor in the life of the denomination. Will you not contribute your part towards equipping our homeless churches for their mission by increasing our church erection funds, so fundamental to the growth of the whole Church and the advance of the kingdom?

## THE NEW CHURCH.

By JESSIE BROWN POUNDS.

It was a humble church—no stately steeple  
Looked down upon the river and the street—

A humble church, for humble, toiling people.  
Who hither came with heavy aching feet.

Outside there raged the city's ceaseless riot,  
And careless souls the path of ruin trod;  
Within, amidst a reverent Lord's day quiet,  
The little church was set apart to God.

I saw another sight than those rapt faces:  
I saw a vision of the years to be—  
The throng of those whose forms shall fill  
these places,

When time shall be no more with you and me.

More solemn than those solemn invocations,  
More joyful than those joyful notes of praise,

I heard the prayers of future generations,  
I heard the songs of far-off future days.

I heard the wistful penitent's grieved sighing,

In memory of a sad and wasted past.  
And high above I heard the angels crying,  
"Rejoice! the wanderer returns at last!"

And then I heard the Master, softly saying,  
"O ye who reared the building for my sake,  
Through toil and sacrifice and fervent praying—

Most sweet to me the gift is that you make.

"For once I was an exile bowed with sadness,  
Unhoused, when birds straight to their nests might flee—

And my remembering heart is thrilled with gladness

When those that love me build a house for me."

—Exchange.



## *Church Erection in 1920*

### CHURCH ERECTION IN OKLAHOMA.

REV. J. V. McCALL.

**T**HE First Presbyterian Church of Hugo, Oklahoma, was organized October 5, 1902, by Rev. W. E. McIlwain, evangelist of Indian Presbytery, assisted by Rev. Erskine Brantly. Eight members made up the charter roll, Mr. and Mrs. L. K. Peters, Mr. and Mrs. S. B. Spring, Mr. and Mrs. D. H. Trout, Lon Riley and O. L. Donaldson. L. K. Peters and S. B. Spring were elected and installed elders. Mr. Spring had previously been an elder in the Old Goodland Church.

Since the organization the church has had the following supplies: Rev. Erskine Brantly, 1902-3; Rev. R. P. Walker, 1903-6; Rev. W. Beale, 1906-7; Rev. G. B. Thompson was the first pastor and served the church, 1907-8. Rev. J. C. McKinstry was supply 1909-11. In 1912 Rev. C. C. Anderson was called as pastor and spent more than seven years in the pastorate, doing a fine work, and under his leadership the foundation was laid for the handsome church building that is now nearing completion. The building has



First Presbyterian Church, Hugo, Okla.



cost about \$55,000, and it is due to the generous loan of the Assembly's Committee of Home Missions that the congregation is enabled to complete the house this fall, this being the second building, for which this congregation has received aid from Church Erection Funds. It is expected that it will be ready for use about Christmas.

In its report to Presbytery last spring, this church showed 211 members, nineteen of these being non-resident. The gifts for the year for benevolences amounted to \$690, for pastor's salary and congregational expenses, \$20,926, the greater part of this being for the new building. Rev. Jno V. McCall is the present pastor. S. B. Spring is the clerk of session. The elders are S. B. Spring, Isaac Orme, M. L. Dudley and W. S. Dean. The church treasurer is Rush Record, who with Neely Orme, T. W. Hunter and F. C. Latimer, constitute the

diaconate. Neely Orme is superintendent of the Sunday school, with Chas. T. Dinwiddie and Mrs. W. E. Schooler as secretaries, and Mrs. J. A. Wolff as treasurer. The president of the Christian Endeavor Society is Herbert Needham, and Mrs. R. L. Gee is the president of the vigorous Woman's Auxiliary. The town of Hugo was laid out in 1902, and in 18 years it has grown to a population of 6,400, according to the 1920 census, and is one of the chief towns of Southern Oklahoma. The Presbyterian Church was started in the very beginning of the town's existence and has kept pace with its growth. A year ago the church became self-supporting and pays its pastor a comfortable salary. It has been the wise and fruitful help of the Assembly's Committee of Home Missions that has made this unusual growth possible in this new land of the Red man.

### GORDON STREET CHURCH, ATLANTA.

CARL R. CUNNINGHAM, *Elder.*

THE history of the Gordon Street Presbyterian Church is really the history of two churches, it being originally a mission of the Wallace Church which in its time had been a mission of Central Church, and had received Church Erection aid, and subsequently a merger of the two churches.

In the fall of 1910, Rev. W. H. Chapman, the pastor of Wallace Presbyterian Church, found it convenient, in his pastoral visitation, to make a survey of the far western section of Atlanta, known as Battle Hill. He was greatly impressed with the future possibilities of the community, and immediately suggested to his session that a mission Sunday school be established, which was done at once, the Battle Hill Methodist Church kindly offering the use of their building, then located on Racine Street. The name of Emanuel Sunday school was adopted and the sessions were held in the afternoon, Mr. Chapman also preaching at intervals.

A sufficient number of prospective members being in evidence and a request being made that a church be organized, the Presbytery was petitioned to appoint a commission for that purpose, and on May 7, 1911, the Emmanuel Presbyterian Church was organized with thirty-six charter members, two elders and two deacons. Mr. Chapman preached every Sunday afternoon. The place of meeting was later changed to the Red Man's hall, at the junction of Gordon Street and Lucile Avenue.

In the Providence of God the Wallace Church had an opportunity to sell their church building for cash. Realizing that the work in that field was not growing, but was on the down grade, and further recognizing the possibilities of the Battle Hill Church, by mutual consent the congregation voted to merge the resources of that church with the Battle Hill work, and on the first Sabbath in January, 1912, the Gordon Street Church was organized, with the officers of the two old



Newly bought Manse of Gordon Street Church.

churches, and Rev. W. H. Chapman pastor.

The proceeds of the sale of the Wallace building were devoted to the erection of the present church building, which including the lot, cost approximately \$10,000. The cost of this building exceeded the estimate of the architect by \$3,000, and the Building Committee found itself without funds to complete the building. The Executive Committee of Home Missions was appealed to for a loan, and while they had no funds available at that time, a plan was suggested and adopted, which enabled the Building Committee to finish the building and a loan was later made by the Executive Committee of Home Missions for a period of five years at a nominal rate of interest. For years mere existence was a struggle, and this loan was repaid at maturity through the assistance of the First, Central and North Avenue churches, and the mortgage was burned at a joint meeting with the installation of our present pastor, Rev. Robert M. Stimson, on the last Sabbath in April, 1918.

With Mr. Stimson's coming, the work of the church began to grow very rapidly. In a little over two years one hundred and forty-five new members have been

added to our membership. The annual contribution to benevolences has increased from approximately \$100 to over \$1,500. The Sunday school enrollment more than doubled, and about a year ago we were confronted with the fact that a Sunday-school building was a necessity. In a short time \$16,000 was subscribed, plans were drawn and everything is in readiness to start on the work. In the meantime the church had become entirely self-supporting and the pastor's salary was increased 50 per cent.

Just after assuming these new obligations, what seemed a real crisis confronted the church. The house which we had been renting for the pastor was sold and he was to be compelled to move. Rents were soaring, and there was no available house in any convenient neighborhood, but we did have opportunity to buy a good bungalow at a reasonable price, as prices ran at that time. Could we buy, in the face of \$16,000 to be paid in two years?

Once again we turned to the Executive Committee of Home Missions, for the second time they helped us through the crisis, with a substantial loan, which is to be repaid in annual instalments, for which purpose a sinking fund has been created.

True to its missionary history, Gordon Street is a missionary church, and its brotherhood now has oversight of a mission Sunday school in the Cascade Spring District, a prosperous rural community with no church facilities. The future here looks promising.

Gordon Street Church feels that its present spiritual growth is due to a large extent to the attitude of the Committee in its liberal policy of helping the church finance its problems when they have arisen. That God may richly bless them in all their future work is our prayer.

*Atlanta, Ga.*



## CHURCH ERECTION AND A COLORED CHURCH.

REV. J. W. LEE.

**J**UST a bit over a year ago our little Westminster Church at Baton Rouge prayed, and rose with a vision of "launching out." They soon established a flourishing mission in another section of the town, known as the "Lake Shore Mission." To-day it has an attendance in the regular mission Sunday school of seventy-five or eighty.

They have also sewing classes during the week. They teach cooking and all the fundamentals of housekeeping. Hand-craft is taught, also Bible classes. A day school is being kept up to nearly a hundred in attendance. (The Church Erections funds helped the Lake Shore Mission last year.—Ed.)

Just about the time we "launched out" in this new enterprise, one of the finest opportunities opened up for our little church to secure a most coveted corner in one of the most desirable sections of the city. Our church had been located on a small alley street, very much out of the way. We prayed the Lord for a vision and He gave us both the vision and the blessing.

The building cost us over \$1,200 in all, but through the help of our Home Mission Committee, with Dr. Morris and his deep foresight, the Committee made us a donation of \$200 and a loan of \$200 from the Church Erection Funds.

By this generous donation and loan, our little Westminster Church is handsomely housed in its new corner home, corner East Boulevard and R. R. Avenue, out of debt. Dr. Morris and his Committee deserve many thanks for this timely help.

*New Orleans, La.*

Note: It was Rev. J. W. Lee, of whom Dr. Bridges said in the *Presbyterian Standard*, commenting on the General Assembly, that if he was a sample of the work Stillman Institute is doing, it was one of the very greatest institutions of our Church. He was pastor of Westminster Church at the time the aid was given, when the church caught the vision, but has now gone to Berea Chapel in New Orleans. Rev. J. W. Rice is pastor in Baton Rouge.

CHURCH ERECTION HELPS IN THE MOUNTAINS,  
LOVELAND MEMORIAL.

REV. H. L. COCKERHAM.

P

**T**HERE may be just as great mission fields as Quicksand, but certainly none greater. Foreign missionaries tell us that in China one is never out of sight of a Chinaman. The same is equally true here, one is never out of sight of a Quicksander, or his cabin.

Quicksand, the youngest mission of the West Virginia Presbytery, is a lumber camp, located in the mountains of Eastern Kentucky, at the junction of the Quicksand and Kentucky rivers, and is in Breathitt County, formerly known as "Bloody Breathitt." We are glad to say that through the influence of our mission

schools and churches it is being transformed from "Bloody Breathitt" into "Beautiful Breathitt."

There are about twelve or fifteen hundred people living in and around the camp. It will require ten or twelve years to complete the job. The work is carried on almost exclusively by the mountain people, who have come from their little cabins on the creeks and in the cover. The company furnishes them houses at a small rental.

Three classes make up the camp, the comers, the goers, and the stayers. This makes it all the more a fruitful field for mission work. For example: The writer





Loveland Memorial Church, Quicksand, Ky.

recently, while addressing the children in one of the public schools, far up the Quicksand River, asked how many had ever attended a Sunday school. One small girl held up her hand. Upon being asked where, she replied, "At the Presbyterian Church at Quicksand." She had learned to sing the little song, "Shine." We sang it for the school. Many come to the camp and return to their homes with a new and higher idea of life.

For four or five years a faithful band of Presbyterians, through many difficulties, had maintained a Sabbath school. A year and a half ago at their earnest solicitation, the Home Mission Committee agreed to assist them in erecting a building. On the 8th of last February a neat little church with a stone basement was dedicated free of debt. A month previous an evangelistic meeting was held at the close of which a church was organized with forty-seven members. The name Loveland Memorial was given to the church in honor of Mr. C. H. Loveland, the faithful Sunday school superintendent, who, during the "flu" epidemic of 1918, gave himself so unselfishly to

aiding the sick that he, himself was cut down by the dreaded disease.

We have been in this field six months, and never did missionaries receive a more hearty welcome. One of the crowning virtues of the mountain people is their unbounded hospitality. A manse is being purchased, and when the needed repairs are completed, it will be very comfortable. Mrs. Dullnig, of Texas, at Montreat this summer, learned something of the difficulties we were having with the water question, and suggested to the ladies that they install water in the manse, which will cost about \$300; already about one half of the sum has been raised, for which we are exceedingly grateful.

Our work is growing slowly, but surely. We have preaching services twice each Sabbath, a Sabbath school, two Christian Endeavor Societies, a prayer meeting, a personal workers' class, and a Woman's Auxiliary. The Sabbath school observed rally day; 141 were present and made an offering of \$20. This amount may seem small, but when it is remembered that these people have been taught not to give, it is quite liberal. Recently the Sab-



bath school gave \$20 towards purchasing the Graham Building. Our plan of operation is to have outposts at which services are held on Sabbath afternoons and during the week. We have more than a dozen such outposts, using the school houses and private homes.

We have held as many as three and four services in a day, which including a whole week would aggregate more than a thousand people. On last Sabbath,

October 10th, I preached three times, there were professions at all three services, eight in all. The people seem hungry for the gospel, and we are delighted to give it to them. The Presbyterian Church is the only church that is doing anything worth while for these Highlanders, and they are looking to us for that help. Let us not fail them.

*Quicksand, Ky.*

## A LAYMAN'S VIEW OF CHURCH ERECTION.

CLAUDE W. BRYANT.

THE layman, no doubt, looks at the workings of the General Assembly's Church Erection Fund and the assistance rendered by it from a different angle than the man filling the pulpit, hence my writing may be along slightly different lines from the usual.

The financial help rendered to Sulphur Springs Presbyterian Church in the nature of a church loan is only another way of "helping the other fellow to help himself." Outright gifts are not always desirable nor best for the ones benefitted, at least when they are in position where they CAN DO or CAN PAY if the will to do is strong enough. The position which seemingly is assumed by the General Assembly's Committee is that of a big brother stepping up to the smaller churchman, slapping him on the back, and saying, "Old fellow, looks like you are doing about the best you can with your church development—if you need a little money, ring me up and it will be forthcoming at a low rate of interest." When the need arises, and it does arise, usually the committee remembers and takes advantage of the "big brother" offer.

I may not be relating the experience of every church—some few may be built, paid for, and dedicated all in one operation, but the vast majority of church buildings stand as a monument to the self-denial and steadfastness of the members. They must be willing to assume the responsibility of carrying the work to com-

pletion, undertaking same in a wholly unselfish and determined spirit.

In the instance of our particular church, one committee, termed the Building Committee, served the purpose of finance, building, arrangement and any other function along this line. This committee was composed of J. Boggs, J. C. McDonald, E. L. Ashcroft, Carl Stirling, Arthur M. Boyd and the writer. As chairman of the committee, I can say that they are an exceptionally good working team, practical, harmonious, and on the job every time it was necessary. However, a committee, regardless of how good a one you may have, is helpless without the support of the membership, but we had THAT, too, and not only members, but lots of other folks irrespective of denomination. Our entire little city seemed to want the Presbyterian Church building not only for the promotion of Christian in-



First Presbyterian Church, Sulphur Springs, Mo.

fluence, but from the standpoint of civic pride as well. In this I think it can be said the friends have not been disappointed, for our church home is a credit to the city, and indeed one of the most beautiful buildings in Northeast Texas.

One novel feature concerning the erection of our building is that it was undertaken without a pastor. This is not true to the letter, for the initial step was taken while Dr. Jno. V. McCall, Presbyterial evangelist, was serving our church one Sunday in each month. However, from the time of this first step to the time of Rev. Albert E. Wallace's coming, several months intervened, during which time the real work was begun. Great impetus was given to this work and more especially to church organization, under the direction of Mr. Wallace.

At the beginning of 1919 Presbyterianism in Sulphur Springs had reached the stage of the "parting of the ways." We were to be overwhelmed by the various reverses, or we were, by the Master's

guidance, to rise above these and make our church a factor for good. We determined on the latter and believe that we have, in a large measure, succeeded. The building is complete and we hope that when our local indebtedness is more nearly disposed of we can enter more actively into support of the General Assembly's causes.

Rev. Mr. Wallace has done effective work as pastor, and we feel that under his direction some real progress is ahead. Our varied experiences and, as we think, successes are related without ostentation and in the hope that some sister church under possibly the same difficulties may feel encouraged.

We are glad to express our appreciation of the General Assembly's Home Mission Committee, and their continued interest in the welfare of the individual church, where each congregation is made to feel that they are an integral part of the larger and complete organization.

*Sulphur Springs, Texas.*

## CHURCH ERECTION IN 1920 IN A WESTERN PRESBYTERY.

REV. BROOKS I. DICKEY,

*Superintendent of Home Missions in Western Texas Presbytery.*

THE Rockport Church was organized in the early seventies and flourished for some years. Owing to serious business failures and losses, it lost many of its members. But on December 31, 1899, it was reorganized by Rev. A. H. P. McCurdy, D. D., at that time superintendent of Home Missions for the Presbytery of Western Texas. The church enjoyed a steady growth and in 1907, a commodious, substantial and attractive house of worship was erected, at a cost of about \$3,500.00. It was furnished with comfortable pews and appropriate pulpit and choir furniture. The building was well located, about two blocks from the bay shore. Though the congregation was not large, it contained an unusual number of earnest, devoted men and women, who carried on the work of

the church with spirit and consecrated thoroughness.

September 14, 1919, that section of the Gulf Coast was visited by the most violent and destructive tropical hurricane in its whole history. Rockport was almost directly in the path of this storm and the damage to property, especially in the business section was severe. That it was not worse is evidence of the unusually favorable location that it enjoyed. For the same reason and by the good hand of God, no lives were lost.

But the church was floated off its blocks by the unprecedented tidal wave and was carried about one hundred and fifty feet from its foundations. The accompanying picture gives some idea of the wreck that was left. Owing to its sound, sturdy



THEN at Rockport, Texas.

construction, the frame work and walls were not injured.

But the tower, as may be seen in the picture, fell over on the roof, the windows were broken and the furniture badly damaged by the salt water. The organ was completely ruined in that way.

The people, with splendid courage and indomitable pluck, set to work, at once to restore their property and rebuild their homes. At the same time, they keenly felt that the house of the Lord must not be left in ruins. But they were few in numbers; all had lost much and many had lost the greater part of all they possessed. The Presbytery of Western Texas came at once to their rescue and did what they could to help. But their funds were insufficient and an appeal was made to the Assembly's Committee on Home Missions. With prompt and generous help they made it possible to put the house back on its foundations, replace the windows, restore and revarnish the furniture and repaint the house, thus bringing it back to something like the comfort and attractiveness that it presented before the storm. The second picture gives some idea of its present appearance. The congregation has resumed its work and with great faith and determination is going forward.

Rockport is most attractively situated

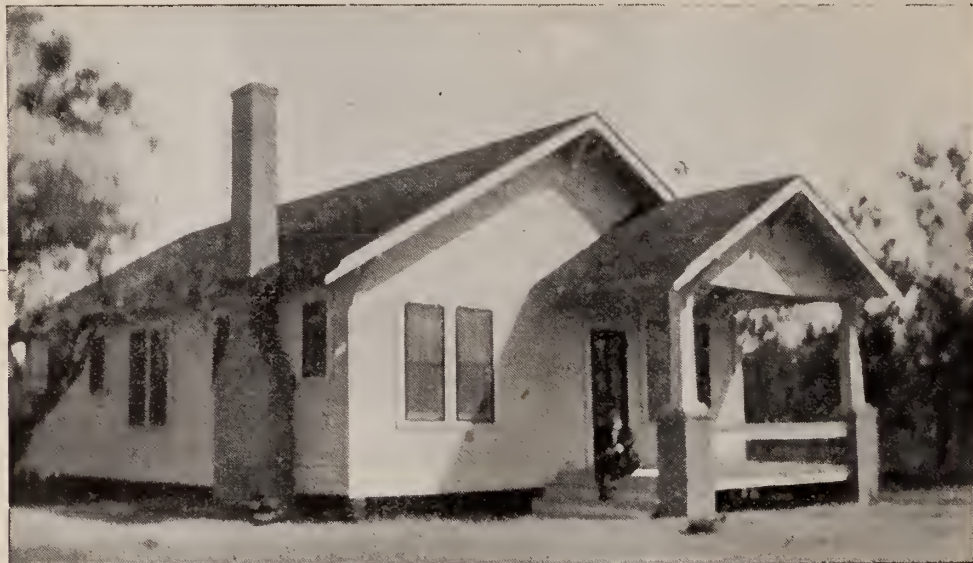
on one of the most beautiful bays on the Gulf Coast. It was selected during the war as one of the sites for ship construction and a number of wooden ships were built there. It is adjacent to the deep water channels of Port Arkansas. Oil has been found on St. Joseph's Island, across the bay from Rockport, and there is good reason to look for important developments along that line soon.

While in the Lower Valley last week, I secured pictures of the house recently



NOW at Rockport, Texas.





The Church-Manse at Weslaco, Texas.

erected at Weslaco, through the assistance of the Home Mission Committee. It is very neat and attractive. There is a suite of rooms at the rear, used by Rev. H. N. Cunningham and his wife (the pastor) and the front is used for church

services. They seem to be very proud of it. The work there is going forward in a very gratifying manner. Mr. Cunningham is the only minister there and, for once, Presbyterians are first on the ground and are setting the pace.

### *And There Were Others*

Besides the churches mentioned in these sketches, the following churches from which we were, for one reason and another, unable to secure articles, received aid:

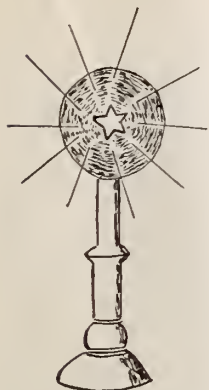
Belzoni, Mississippi, a loan.

Central Church, Oklahoma City, Oklahoma, a loan.

Laredo, Texas, a loan

New Boston, Texas a donation

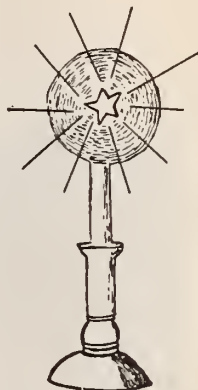




## OUR CHRISTMAS PRAYER.

By REV. ADDISON BERG COLLINS, D. D.

There's a God—the Most High—  
Who is reigning above.  
On His words we rely  
And depend on His love,  
In an humble devotion we offer our praise  
As we worship Him only—the Ancient of  
Days.



There's a wonderful light  
That illumines the earth;  
It has shone since the night  
Of the infant Christ's birth.  
'Tis the token of promise that struggles shall  
cease;  
'Tis the glory of Jesus—our God—Prince of  
Peace.

There's a Spirit of Truth  
Who, in whispers to men,  
Would lead us forsooth  
To the manger again,  
That in loyal allegiance our gifts we may  
bring,  
Pledging self to the service of Jesus the  
King.

To our Father of Might,  
To our Saviour and King,  
To the Spirit of Light  
Hallelujahs we sing;  
For the world's liberation from conflict we  
pray,  
Give the peace of the Christ on this blest  
Christmas Day.

—The Presbyterian.

## THESE ARE OUR SENTIMENTS.

SOMETIMES a church complains that we are over careful about little things when really we are only trying to help them get valid title to their property. For example, in a little city in the Southwest is a church twenty-five years old with a valuable property. The church is not incorporated. The exact date of its organization is in doubt, for records have been lost. Presumably title to the property was conveyed to a group of individuals acting as trustees, but there is no official record of it. Their names are not given. Probably the present trustees

are their rightful successors, but in the absence of official records this is only guess work. There is a cloud upon the title to their property which makes a sale of it impossible unless the defect is cured. The church should at once be incorporated that it may hold title to the property. Then the present trustees should convey the property to the church, having secured the judgment of a court authorizing such action. Thus the mistakes of former years will be remedied, and the church will actually and beyond question own its property.—The American Missionary.

## A MESSAGE FROM WEST TEXAS.

REV. CECIL H. LANG.



A Series of Moving Pictures.

TEACH a Sunday school class at ten o'clock, preach at eleven in Fort Stockton, the county seat, eat a hasty dinner and get the missionary Ford started by one-thirty for the 73-mile drive to Sheffield, a small inland settlement on the eastern boundary of the same county—Pecos. Barring blowouts and other unforeseen delays, we arrive at Sheffield about 5 P. M., where we are met all the way from the gate to the front door by the whole family, from baby Katherine, aged three, to Grandmother Jessup, aged eighty-seven (Picture 1). There is time to visit a bit before supper, and then the community gathers at the school-house for the monthly preaching service. Such is the program, once a month, of a Western Home Mission worker, and at the conclusion of this service he is usually ready for his downy couch in the 'Prophet's Chamber' (Picture 2), which in the summer time is a bed out under the stars with the 'rest of the boys' and in winter time is part of the front porch or parlor.

Monday morning, after helping the hostess churn, milk, or kill the chickens,—the rest of the day is spent in visiting and another service is held that night. Tuesday we drive back to Girvin, 45 miles, and preach in the school-house that night. Beginning next month we expect to add two more communities to our route, making a circuit of 215 miles, which we expect to make once a month.

Between Fort Stockton and Sheffield, 73 miles, one who knows where to look for them can see five ranch houses, some of the ranches having as high as seven or eight hundred thousand acres in them. From Hovey, 40 miles west, where I occasionally preach on Sunday afternoon, to Sheffield is a straight road 113 miles long and all in the same county. Pecos County has some 12,000 square miles of territory, with about 3,800 inhabitants. But whenever one can hold services in these scattered and sparsely settled communities

the people are anxious to come. To illustrate the unavailability of preachers, there is at Sheffield a cemetery with 39 graves in it (Picture 3), and so far as I can find the only Christian burial service ever conducted there was one conducted by myself three years ago. Many of these died "with their boots on," and possibly none of them, except this one mother, ever had anything more in the way of a service than the singing of a song.

Fort Stockton, our regular preaching place and principal field of labor, is much like any other town of 2,000 inhabitants with a Baptist, Christian, Methodist and Presbyterian Church. Here we have a substantial congregation of eighty or eighty-five members composed of business men, farmers and ranchmen. But this constitutes an oasis of Presbyterians in a Western desert. On the east the nearest Presbyterian Church is San Angelo, 165 miles, on the south Del Rio, 250 miles; on the north Pecos, 60 miles; and the western limit is the Mexican border, 510 miles, with one U. S. A. church at Alpine. A little adobe church has constituted the entire working equipment of Presbyterianism for all this district for the past 17 years. But the local congregation has plans in process of preparation and about



Present palatial Church at Fort Stockton. Do they need the aid the Committee had to decline?

half the money subscribed for erecting a new and modern twenty thousand dollar church building. This will be built of native stone with Sunday school rooms, kitchen, etc., in the basement, and with this once complete, we hope to make Presbyterianism a more vital force in the saving of souls and building of character in this great western section of the Lone Star State.

Nineteen hundred years ago the Lord Christ came to Bethlehem and Bethlehem knew not that the Lord had come. In her overcrowded inn was found no room for the Christ who came.

Again the advent of our Lord draws near, and now, even in our churches, some are answering, "Too busy," "No time now for missions."

Shall we, too, crowd him out?

In little faces pinched with hunger let us look lest we miss him. In the call of the unreached millions whose heart-cry is for those good tidings of great joy which the angel said should be to all the people, let us hear our Lord's call to us.

In our own hearts let us make room for the coming of the King.



## OUR SPICE BOX.

What's one sign the Home Mission Committee might hang out?

Is lack of interest merely unfortunate, or is it sometimes a sin?

Lightning may not strike twice the same place but some good things do. What proves it?

What's the relationship of the Cascade Spring Sunday School to Central Presbyterian Church?

It's sometimes a good way to better your eyesight. Does our Church need to follow

the example of the little colored congregation?

Three or four services a day, twenty a week, when does he rest? Never. Who is he?

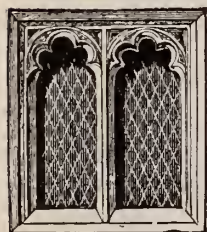
Presbyterian first for once, and setting the pace. Where in the world is that?

No wonder the star was lonely. Who wouldn't be, where?

It's nice to play "Big Brother." How can you help the Home Mission Committee to do it?

## SENIOR HOME MISSION PROGRAM FOR DECEMBER, 1920.

Prepared by Eleanora Andrews Berry.



### BUILDING THE TEMPLE BY BUILDING CHURCHES.



1. Hymn—The Church's One Foundation.
2. Prayer—For the churches which have obtained aid from the General Assembly's Church Erection funds, that they may be real forces for the extension of the kingdom.
3. Scripture—Temples Earthly and Heavenly—Exodus 25:1; Rev. 21:22.
4. Reading—The New Church.
5. A Good Investment.
6. A Tour of Inspection.
7. Roll Call—Answer with the name of some church you know of, which has at some time received aid from the Assembly's Church Erection Fund. If possible, a church which is now a strong one.
8. Reading—Our Christmas Prayer.
9. Prayer—That an adequate Church Erec-

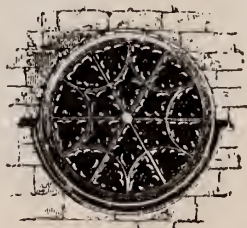
tion Fund may be raised, that will enable the Home Mission Committee to help all needy places secure their house of worship.

10. Hymn—Great is the Lord Our God.

NOTES: The hymns are Nos. 531 and 534 in Psalms and Hymns.

5. See Editorials, and leaflets, which may be had from Literature Department, 1522 Hurt Building, Atlanta, Ga.

6. A committee of three has been appointed to see that the Church Erection Funds were wisely expended. Let each one report on two places. The Committee should regret their inability to visit the other four churches. Then let one enthusiastic one tell of a splendid opportunity to help which was compelled to be turned down for lack of funds. See Church Erection in 1920, and A Message from West Texas.





# THE JUNIORS

## OUR CHRISTMAS.

What does Christmas mean to me?  
Splendid, dazzling Christmas tree,  
Stockings dangling in a row,  
Stuffed by Santa, top to toe;  
Heap of gifts for Jack and me  
And for all the family.

Though we know the story old,  
Yet we love to hear it told.  
And I shut my eyes tight—so  
Till I see the star aglow;  
Hold my breath, and, listening,  
Hear the angel chorus sing,  
And the mother crooning deep  
O'er the baby fast asleep.

Dinner table piled up high,  
Christmas goose and hot mince pie!  
Then, when dusk begins to fall,  
That's the bestest time of all;  
Mother tells about the star  
And the wise men from afar;  
How the shepherds of the plain,  
Wakened by the angel's strain,  
Hurried through the night to greet  
Just a sleepy baby sweet.



While we sit so quiet there,  
Daddy tiptoes from his chair,  
Lifts the curtain, and we spy  
One bright star shine in the sky,  
Just as if it came to say,  
"This is happy Christmas Day;  
And to every girl and boy,  
Love and peace and Christmas joy!"  
—Alice Lovett Carson, in *St. Nicholas*.

## A CHRISTMAS FAMILY PARTY.

**I**T WAS a qucer party, there was no doubt about that.

You see, Betty had come home from her Junior Missionary Society, one day just a few days before Christmas. The program had been on Home Missions, and just between you and me, the leader hadn't made it particularly interesting, or else Betty was thinking too much about Christmas. Anyway, she had a confused idea that she had heard about a lot of things that she hadn't known were Home Missions. The Sunday school had a mission Sunday school a few miles out from town that it called its own

Home Mission work, and then once in a while they helped a poor family living down by the railroad, and they had always called that Home Missions.

Betty was sitting watching the fire, still thinking about Christmas, and how nice it was that Uncle John and Aunt Nancy, with Mary and Jack, were coming that very night, and that Grandmother lived right there with them, so all the family would be together. Christmas was lovely!

Suddenly it seemed to her that a little black-eyed, black-haired boy came right out of the fire towards her. She couldn't ima-

gine what he was doing there, and so she said, "What do you want?" I am afraid she was a little bit rude. "Why," said he, "I've come to the party," "Party, what party?" "The Home Mission family party. You know at Christmas all families have a reunion. Sometimes they have a Christmas tree. Do you know what a Christmas tree is? I do. I never had seen a real one till a couple of years ago, when I went to my first one at Agnes Scott." "Agnes Scott, I'd like to know what you know about Agnes Scott. That's a college for great big girls, and you're just a little boy. And besides it takes money to go there and you look as if you were poor." There is no doubt about it, Betty was very rude indeed. "I know it's a college, but you see they give our Sunday school a Christmas tree every year, the big girls do, and they had a toy for me with my name on it, Shaheeb. They go without their dessert—whatever that is—for a week, so we can have ice cream and cake and oranges. 'N I may look poor, but it's just because my maaha doesn't know how to make me look better." Betty was ashamed of herself. "What Sunday school do you go to, anyway, that Agnes Scott girls give you a Christmas tree? "Why the Presbyterian Sunday school, of course, for the Syrians. Couldn't you tell by looking at me that I was a Syrian? My papa and mama are the only Mohammedans in the Syrian colony in Atlanta, and of course, I didn't know anything about Christmas, until I started to go to Sunday school."

Betty was thrilled. She would have liked to go on talking to Shaheeb, but just then a little girl walked right out of the fireplace, just as Shaheeb had done. She had blue eyes and light hair, but she, too, was very poorly dressed. She didn't pay much attention to Betty or Shaheeb, but went over and stood looking at the big Christmas tree, which was standing in the corner all ready to be trimmed and got ready for Christmas. Then she turned and asked Betty, "What's this cedar tree doin' in a house. I never did see one in a house before." "Oh," said Betty, "that's our Christmas tree." "Christmas tree. I've heard of 'em. They had one over the mounting last winter and my little brother and I walked seven miles over there, and when we got there hit was all over, and I didn't get to see the Christmas tree, and there wasn't a single thing left for us. We were way after dark gittin' home. We're sholy goin' to try to git there on time this year. But who ever heard of a tree just for your own folks. What do you have them for?"

Betty was horrified. The idea that any child had never seen a Christmas tree. "Why," she explained, "you know that God gave His Son to us, and Christmas is his birthday,

so on that day we give gifts to other people. Of course we ought always to give our best gift to God. Where do you live that you don't know what Christmas trees are for?" "I live in the mountings, but we never did have no Christmas trees up there. Over the mounting on the next crick there's a place they call "The Mission," and that's where they had the tree. Last spring a Sunday school woman came up on our crick and started a Sunday school. She rides across the mounting on a mule. Maybe we'll have a Christmas tree this year."

Just then Betty saw the cutest little girl coming out of the flames. She had dark hair, too, and her eyes were dark, and queer shaped, and her skin was dark. Betty thought she looked like the pictures of the little girls in China, but she was dressed like a little American girl, so of course that couldn't be what she was. As soon as she saw the tree in the corner she stopped, and then it looked as though she was going right back into the fire. Betty caught hold of her hand and asked her what was the matter. "Oh," she said, "I don't want to see Santa Claus. I like the Christmas tree and the music and the toys, but Santa Claus frightened me." "Where was this?" asked Betty. "Why at our Sunday school Christmas tree, of course. Who ever heard of a Chinese family having a Christmas tree?" "Chinese! Then you do live in China. I thought you looked like a little Chinese girl." "Live in China? Oh, no, I live in New Orleans. You know the Presbyterian Church has a Chinese Mission there, and a Sunday school, and it's just as nice! That's why I could come here. If I lived in China I would belong to the Foreign Mission family, instead of the Home Mission family. Of course they're close kin, and sometimes the children in one family look so much like the children in the other, that it's hard to tell them apart. And their names are alike. Mine is Wee Yoke Kas."

By this time Betty was getting interested and excited. Surely she couldn't really have thought that Home Mission program dull! Then the children began to come more quickly. There were several little dark-skinned, black-haired children. Betty would have thought they were Indians, but they looked positively hungry, and she had heard about so many rich little Indians, so she knew they couldn't be Indians. One of them looked at the tree and said, "Yes, Christmas trees are nice. We have had them, but we do wish that people would think about us some time besides Christmas. If the government would see that we had more land, so we could raise more corn and wheat and could have some stock, we wouldn't so badly need for people to send us Christmas boxes and give us Christmas trees. We're Christians and our parents

are all members of the Presbyterian Church, but we aren't rich like some of the tribes. We have such a little bit of land for our tribe to live on that we can't possibly get enough to eat, and so many of our people die from tuberculosis because we do not get proper food." Betty just couldn't believe that there were any Indians who were so poor, after all she had heard about rich Indians, and she asked them where they lived. They said they were Alabama Indians and lived in Texas. That theirs was just a small tribe that people didn't hear so much about.

But she couldn't think about them long, for in came a bunch of pretty dark-eyed children,—she was beginning to think that all the Home Mission family were very dark—neatly dressed, who were talking in a musical foreign language. Who could they be? She soon discovered that they could talk English too, and that they were the children of a Mexican minister who is a missionary to his own people in Texas. And then, right after that, came a little girl who looked something like them, and Betty thought she was another little Mexican, but no, she was a little Cuban girl and her father was missionary to the Cubans in Tampa, Fla.

Just then a little Negro girl walked right out of the fire and came up to the other children. Well, of all things, the idea of her coming there! Betty was quite indignant and was so afraid some of them would think she was to blame. The little colored girl must have felt that Betty didn't like it, for she said, "This is a party for the Home Mission family, and my people are a part of it. We had a Christmas tree at our Sunday school, too. I go to the Hancock Street Mission in Louisville, which is taught by white teachers, and I learned to sew and so did my mother. She made this dress that I wear.

After that Betty could not be surprised by anything, so when some little foreign girls came, who said they were Italians from the Ensley Mission, she gave them a cordial welcome. Just then some children came in who looked just like she did. They were nicely dressed, and they certainly were not foreigners. Who could they be? Surely they didn't belong in that Home Mission family party, with all the queer children. But they explained at once that they did. They lived away out in the West in a little town, off the railroad, and there hadn't been any Sunday school or church there, and they honestly had never known what Christmas really was—except that Santa Claus came—till a few years ago a missionary came and started a Sunday school and now he preaches there once a month. Last



Christmas they learned in Sunday school why we have Christmas, and so, of course, they wanted to come to the Home Mission family's Christmas party.

Right after them came in a little Bohemian boy, only now they call themselves Czecho-Slovaks. They are good Americans, but proud of their old-new or new-old nation, and with him came a little boy from the Hungarian Church in Louisiana. Betty thought she never had seen such a large family.

Betty couldn't help thinking what a funny party it was. Why there was the little girl from China, on one side of the world, and the children from Italy, on the other side. What a lot of queer sorts of children. Then it seemed to her that the Christ Child in the Madonna picture on the wall held out his hands and said, "But I came to save them all. Of course they all should be at any party given on my birthday. Why don't my people in America see that they all know about me. There are so many more foreigners and Negroes, and people of all sort, who ought to be in the Home Mission family party on my birthday. Can't you be nice to that little Jewish girl in your school? The little colored girls don't go to your school or to your Sunday school, but you can find lots of ways to let them know that you love them, because I came to save them, too, and maybe next year more can come to the party."

But just then mother came in calling, "Betty, Betty. Why it's dark and the lights haven't been turned on. You must have been asleep." But Betty thought it was the nicest party she had ever seen.



## JUNIOR HOME MISSION PROGRAM FOR DECEMBER, 1920.

Prepared by Eleanora Andrews Berry.

### THE CHRISTMAS STORY

1. Hymn—The Christmas Song.
2. Prayer—That we may never forget to tell the Christmas Story, with all its beautiful meaning, to every child in our whole land.
3. The Christmas Story, from the Old and New Testaments. Isaiah 9:2, 6, 7; Isaiah 11:1-5; Micah 5:2; Matthew 2:1-12.
4. Reading—Our Christmas.
5. Some of the Children in our land who do not know the Christmas story.
6. A Christmas Family Party.
7. Prayer—For God's blessing upon the Home Mission Committee, in its effort to tell the story to every child in our Southland.
8. Hymn—Long Time Ago  
NOTES: The hymns are Nos. 172 and 186 in Life and Service Hymns.
5. Get leaflets from Literature Department, 1522 Hurt Building, Atlanta, Ga., telling something of the children, being sure to mention, in your talk, the various departments represented in the story, A Christmas Family Party.

### HOW THE CUBANS LIVE.

MRS. JUAN ORTIZ GONZALES.

**M**ANY of the customs of Cuban life are very queer and amusing from the American point of view. This is due to the fact that Cuban life is made up of unusual and shocking combinations. The customs of Negroes and of white people are mingled, not indeed in the way you find them in the South of the United States, where the Negroes live in many respects entirely apart from the white people; here mulattoes, Negroes and whites live together entirely as one people and for all purposes of life. A great many times Negroes and mulattoes are the only teachers in schools for white boys and girls, and frequently they hold offices as lawyers, judges, mayors and representatives.

There are customs still in existence here which are as old as the time of the Spanish conquest—that is, more than three hundred years old; and there are customs that have been introduced by the Americans of today. You will see in some places customs entirely Spanish; in other places, entirely Indian; now and then, entirely American; and everywhere you will see a mingling of the three. In some respects, you will believe that you are in the United States; in some others, that you are in Spain, and in still others, that you are in Africa, even in the darkest part of Central Africa, because you will hear day and night the lugubrious tom! tom! tom! of the African drum calling to the African practices of witchcraft and to the demoralizing African dances.

To begin with, the country of Cuba is beautiful. There are so many of the stately royal palms; so many farms with immense fields of the tall, green sugar-cane; such a bright, vivid plant life everywhere that it is the most attractive country I have ever

passed through. There are delicious fruits, such as pineapples, oranges, bananas, mangoes and mangas, misperos, mameyes, and so on. The Cuban houses are wide and have very high ceilings, but are usually only one story high. They have many and wide windows and doors to allow the breeze to pass through freely in the daytime; but all these doors and windows are tightly closed at night, because they consider it dangerous to allow the night air to touch them.

In the rainy season, which includes more than one-third of the year, you will receive some unexpected and queer visitors. You may be about to sleep, when you hear tap! tap! like the steps of a little child coming on tiptoe. You quickly turn on the light, and what do you see? A big crab which, upon seeing you, runs away so fast that you can scarcely catch it, and, if you try to do so, be careful that instead of your catching him, he does not catch you. You will not like it, if he does, for he will grip your hand with his claws, as though they were tongs. Some other night you may hear, instead of tap! tap! tap! a sound like blom! blom! blom! For some time you may be doubtful what it is. Perhaps you think of a little mouse or something of that kind, and when you are most perplexed, you hear a sonorous, repeated roc! roc! roc! and then you know that you have it your room—and perhaps in your bed—a loathsome frog, as bad as those which worried to death Pharaoh of Egypt. But the worst visitors are some black, ugly and dangerous little creatures called here "alacranes"—in English "scorpions." You may find them in your shoes, in your wardrobes, even in the sheets of your beds. In our first home here, though a good house on a fashionable street, I en-



countered two large scorpions in less than one month.

In the street, you may hear the ringing of some bells, and when you go out to see what it is, you find a man with goats, which he will milk for you in your presence, if you care to buy that kind of milk. Some other times, it will be a man with a donkey shouting with all his might, "Who wants to buy donkey milk?" They believe here that donkey milk is the best for consumptives.

Cubans like to amuse themselves with fireworks. We in America have fireworks on the Fourth of July and at Christmas, but Cubans have fireworks almost every day and night of the year. All political meetings are celebrated with fireworks, and since there are no less than fourteen different political parties, you can imagine how often those meetings take place. In this town, one of the most progressive in the island, there are often four or five meetings in the same hour, and in every club fire-crackers and sky-rockets are shot off.

Cubans live for one day at a time, never thinking of to-morrow. If they get money, they spend it quickly. To appear generous when they invite you to a meal, they are wasteful and extravagant. They will give you for the same meal chicken, roast pig, tenderloin, fish, etc., and all those things in such abundance that two-thirds will be left untouched. They cannot understand how they could invite you to a meal without giving you several different kinds of wine or beer. Now, they are learning not to offer alcoholic drinks to Protestants.

They are kind and generous, and to Americans very respectful. They may criticise Americans behind their backs, but when an American appears among them all look to him as to a superior, and that is even more noticeable with regard to American women. They may not respect their own sweethearts, daughters and wives as much as we Americans believe they should; but they are truly respectful and courteous to American women.

The worst customs of Cuba are due to the mingling of African superstitions with some of the practices of Romanism. Many keep in the same little bag suspended around

their necks Roman Catholic medals and little bones of animals. In a great many houses, in the same rooms there will be an altar to the Virgin Mary and several altars to African idols. When they practice their religious devotions, they may say first the rosary and afterwards indulge in some practices of witchcraft or dance some degraded African dance. And, what is even more terrible, is that now and then they steal a young white child, kill it and extract its blood and heart to be used in their abominable heathenish practices. Scarcely a month passes that some horrible crime is not committed by these Brujos, as they are called. I have been in Cuba less than one year, and in that time there have been at least ten cases of this criminal outrage. The last one happened three weeks ago. A little white girl, seven years old, was found in a dying condition, because for several days some Brujos had been making cuts in her body until they had about twenty different openings from which they could extract her blood. Think, children, of the sufferings of those little ones, and keep in mind that such incredible crimes happen almost every month. Americans have done wonders in bettering Cuban life by improved highways, railroads, telegraph and telephone, etc., etc. The American Government has more than once warned the Cuban government against granting pardons to criminals and passing demoralizing laws. Is it not time to make a strong appeal to the American Government to root out from Cuba those shameful practices which, I am sure, are not committed even in Central Africa as wilfully and as often as they are committed here? These crimes are the more shameful, because they are always committed against dear, innocent, little white boys and girls. Be Christians and Americans and pray and do as much as you can to take away this shame from Cuba, the more so because the United States at the time of its intervention in the Spanish War promised before the world to guarantee forever the lives and interests of white people in Cuba. Finally, boys and girls, be thankful to God because you have been born in America, the country of Christian liberty and real civilization.



## SUNG AND PUNG, BEGGAR BOYS OF SEOUL.

By MINERVA HUNTER.

I AM so hungry!" sobbed Pung as he searched for food in a garbage pile. He was blinded by his tears and did not notice a discarded rice flour cake until another waif, who had been standing near, pounced upon it.

"It's mine!" cried Pung. "It's mine!" "Get it if you can," taunted the other, as he swallowed the last morsel.

Pung set up such a wail of woe that a third little beggar appeared upon the scene and looked at him intently. "My, what a voice!" he commented. "Come, kid, get out where Americans can hear you. That yell is sure to have cash value with them."

The new-comer, Sung by name, hauled the screaming Pung to the East Gate of the city and stood beside him. Koreans passing by looked at the two children and went on their way, for beggar boys are everywhere in Seoul. An American stopped and asked: "What is the matter?"

"Tell him," urged Sung, as he nudged Pung in the ribs, but Pung's disappointment was too great to be worded. The man was turning away when Sung took it upon himself to explain: "You see, the kid's most starved. Another guy beat him to a rice flour cake in the garbage pile just now. That's what he's howling about."

"Well, well!" comforted the man and slipped something into Pung's hand.

"That yell of yours is great. It brought us something to eat. Do it again," urged Sung.

"You are still a beggar," Sung insisted, "and beggars get along better when Americans help them. Americans, especially American missionaries cannot stand to hear hungry children cry. Where do you sleep at night?"

"I have no place to sleep. I have walked one hundred and fifty li over the mountain pass, from the village where my father died. I reached Seoul this morning."

"Then you don't belong to a gang?"

"What is a gang?" asked Pung.

"A gang is a bunch of fellows who sleep close at night. Gangs are nice, for there are some days when you cannot get any help, and then the gang divides with you. Last winter I was too sick to crawl out of an old pipe where I had hidden, and the gang stood by me."

"I'd like to join," said Pung.

"It's time to turn in now," said Sung, and he led the way through dismal alleys until they came to the fish market. There Sung found a box in the midst of a pile of rubbish. "Me, boys," he announced before lifting the lid and commanding Pung to step in.

When Pung obeyed something under his feet moved, and an angry voice screamed: "Quit it!"

Pung jumped to one side, and another voice yelled: "Keep off, can't you?"

"Stand still," said Sung. "They'll wiggle out from under your feet." Then he explained to those in the box: "He's a new one. fellows; you just ought to hear him cry. He can make Americans stop and listen to him any day."

Grunts of approval were heard, and then Sung stepped into the box, the lid was lowered, and soon all were asleep.

During the days that followed Pung and the gang were often hungry. The weather became more severe, and there were weeks at a time when the boys thought they would freeze. Many times when the entire gang could not produce enough money to buy one meal a day some of the older members joined the robbers' band.

The last day of the old year found Sung and Pung standing near the East Gate. "I'm cold," shivered Pung.

"Why don't you cry like you did the night I found you?" asked Sung.

"My face is frozen; I can't."

"There are just a few more hours to this old year," said Sung. "I hope the New Year will be kind to us."

"Last New Year's Day my father gave

me a kite. No boy will offer to let me hold a kite string to-morrow." This thought seemed to hurt Pung more than hunger or cold, for he began to cry with all his might. Sung looked at him and felt that all the woe in the world rested on his shoulders, and he, too, began to cry.

Just then two American missionaries passing by paused to look at the boys. "Let's take them to the home," said one.

"Would you like to have a home where there is always enough to eat and a warm place to sleep? Would you like to become wise men?" asked the men.

"Yes, yes," said Pung; "father wanted me to become a wise man."

"We are hungry," said Sung.

The missionaries took them to warm rooms, where they found four other boys. The six little fellows were put into a tub of hot water, where after parboiling, soaking, and scrubbing, the dirt was removed. Clean clothes were given them, and then they were fed.

Frail little Pung soon fell asleep; but Sung, looking around him, had a wonderful thought. He went to one of the missionaries and said: "Seems to me there's room for more fellows here. Don't you want some more? Lots of boys are nearly frozen and starved to-night."

"We do want more," said the missionary, "but do not know where to find them. The weather has driven them off the streets."

"I'll show you where they are," said Sung.

The searching party started out, led by Sung, and many a dust bin and fish box rendered up its human occupants.

At the home for beggar boys the days were full of interest. There was rice and kimchi for all, and the beds were so warm that the boys no longer suffered with frozen hands and feet. Classes were formed, and the boys began studying arithmetic, reading, and writing. There were still other classes in which the boys learned wood-chopping, rope-making, and straw-shoemaking.

One day when the boys were playing Mek-konk (hull-gull) Pung said: "I love this home. I believe I can learn all the things here that father would want me to know."

"I shall be even happier when we move to the dairy farm," said Sung. "When I was a little fellow I visited a dairy. It was great!"

"I want to work with the chickens," said another boy.

"Pigs for me," said another. "Pigs can squeal."

"This is a grand home," said Pung. "The missionaries have been so good to us. I am going to be a Christian citizen."

"So are we," said the others.—*The Young Christian Worker*.

## JUNIOR PROGRAM FOR DECEMBER, 1920.

Arranged by Miss Margaret McNeilly.

TOPIC—CUBA.

Song—Christmas Bells.

Lord's Prayer in concert.

Minutes.

Roll Call—Answer with an item about Cuba.

Business.

Collection Song.

Offering.

Scripture Reading—Luke 2:8-14.

Song—Selected.

How the Cubans Live.

Quiz—What Do You Know About Cuba?

Christmas in other lands.

Prayer for the children of Cuba that they may be trained for Christian service.

Song—Joy to the World.

Close with the 19th Psalm repeated in concert.

### SUGGESTIONS.

For the Quiz, questions may be selected from "A Quiz on the Schools in Cuba," and from other sources. Let the children tell what they remember of previous studies on Cuba.

Christmas in Other Lands. This article does not appear in the SURVEY, but the Woman's Auxiliary office, St. Louis, Mo., can supply some literature on this subject.

Pray earnestly for Cuba and the workers there.



# FOREIGN MISSIONS

Box 330,

REV. S. H. CHESTER, D. D., EDITOR

NASHVILLE, TENN.

## MONTHLY TOPIC—CUBA.

THE work of our committee in Cuba is now confined to the city of Cardenas and the Presbyterian School at that place which is in process of development into a college, and which is designed to be the capstone of all our Presbyterian educational work in the island. This work has been progressing most encouragingly in every respect except one. The splendid new building provided by the Woman's Home Mission Board of New York, while not entirely completed, is far enough advanced to be occupied and will be completed in the near future. A number of pieces of very valuable property have been secured which will enable us to develop the physical equipment of the school in a symmetrical way and to eliminate some features in the neighborhood of the school that would have been very undesirable if they had remained in contact with the property.

Our trouble has been, and still is the difficulty of securing an adequate teaching force for the school. First of all, we greatly need a man trained in educational work who can speak Spanish to assist Dr.

Wharton in the general management of the school and to have especial charge of the class room work, so that Dr. Wharton may be released in a measure, free from such confinement in connection with this school as makes it impossible for him to take general oversight of the other schools which are designed to be preparatory schools and feeders for this central college. We have been trying for more than a year to secure a man for this work, and apparently are no nearer success in the effort than when we began.

We also very greatly need at least two, and possibly three additional female teachers for the school. The committee is ready to send these re-enforcements to Cuba as soon as they can be found, and would be very glad to correspond with any persons who are qualified for this work and to whom it might appeal. We commend to our readers the two following articles in regard to this work prepared at our request, which we are sure will be read with interest and profit by any one who is interested in our Presbyterian work in Cuba.

### "LA PROGRESIVA."

ALLIE MAY AREY.

SHORTLY after 7:30 A. M., September 13th, for more than half a block, the street was thronged with children. They had had a very early *desayuno* (which consists of coffee, milk and bread), in order not to arrive late at school the first day. Everybody was joyfully excited; the little six-year-old—wondering what school would be like, and the older children delighted to see their playmates and teachers again. But the most excited was Miss Davis, for she had no idea where she would ever seat so many

children. The day began with an enrollment of 240 in the first five grades. The grammar grades and high school, together with the commercial and normal courses, are now housed in the nice new building which is almost finished.

There are eight teachers in the primary school. Miss Davis, who is principal, and I being the only Americans. All of the others are Cuban girls, having received their education in *La Progresiva*.

The subjects taught the children are



Girls of Cardenas High School on steps of School Building after "the game."

practically the same as those taught in American schools, and the response on the part of the pupils is equally as good. Arithmetic, writing and drawing seem to be the favorite studies in the lower grades. Many American boys and girls in the sixth grade would not like to have his writing compared with that done by the average third grade Cuban boy or girl. Besides the opening exercises in the mornings, which is usually conducted by the various Protestant ministers of the town, a regular Bible lesson is given each day in every grade. The story and question methods being used principally, though much time is given to the memorizing of Bible verses and hymns. English is taught in every grade also, and some of the children learn to understand and to speak it remarkably well.

One thing that impresses me, as a new teacher in the school, is the thorough manner in which the children have been taught and the interest that they themselves take in their work.

The Cuban people think more about their personal appearance than most

Americans do. The children come to school with clothes freshly laundered, their faces well powdered and, strange to say, many of the little girls with their hair rolled up on paper or strings. Perhaps their mothers are planning to take them to the theatre in the evening or to some other place of amusement.

In the second grade there is a little English girl who attracts a great deal of attention. The remarkable thing to the Cuban children is that she, only eight years old, understands when spoken to in English. Then, too, she wears such a quaint little raincoat and rubber shoes when it rains. Every child in the grade tries to see her take off and put on these shoes.

One of the many problems to be solved by the teacher is to help the children speak the truth. Falsehood is not always discouraged in the home, and naturally when the child comes to school he gives trouble. Several days ago a certain mother, with her two small boys, came to the school to make arrangements for them to enter. Miss Davis told her that the grade





High School Building, Cardenas, Cuba.

was full, but that she would add them to the waiting list, though it was doubtful about their being received this year, as there were already so many on the list who would have to be received first. She said, "Well, just pretend that mine were among the first on the list and take them in." Very often parents come with their children and make just such requests. It's only a thorough study of Christ's life and a genuine love for him that will ever enable a person to be truthful and honest, having been reared in such an environment. The hope of the teacher is that through her Bible class in the school and by her daily life, she may be able to lead her pupils to accept Christ as a friend

and Master who is able to sustain them in the hour of temptation. She too, invites and encourages them to come to church and Sunday school, where they can have a better opportunity to learn God's word.

The Sunday school here in Cardenas is an excellent one, being composed almost entirely of children from *La Progresiva*. The new minister, a fine young Cuban having been educated in the States, is a splendid worker among young people. So with the close relationship existing between the day school and a well organized Church and Sunday school, we are expecting great results this year.

*Cardenas, Cuba.*





## THIS CHRIST.

MARGARET DAVIS.

IF YOU have never visited a Catholic shrine come with me in imagination to one I visited last summer. We reached it by a steep, rocky path up a rather barren mountainside, but the view of palm-studded hills and cane-covered valleys fully repaid me for the climb. The two girls who were with me, though, without a look to one side or the other, fell on their knees on the steps to the shrine and began to murmur prayers. "How many times did you pray?" one asked the other, as they finished. "Three, and you?" "Oh, I just prayed one. Did you name the desires you want granted?"

My eyes filled with tears and my heart with sadness, as I looked on the great bronze image which represented our Saviour on the cross, and thought how it must pain him to be so represented and so worshipped. On the descent I offered to help one of the girls, who really had quite a hard time on the descent, and she accepted gratefully. As I helped her over stones and around stumps, I asked what she meant by "I prayed three times." She said she repeated the Lord's Prayer that often and also made three wishes. It seems that when she had typhoid fever she made a vow to visit this particular spot if she recovered, so now she was fulfilling her vow. Also she had made three requests, one of them being that her complexion might be made clear and smooth as before her illness. "They tell me," she said, "that *this* Christ performs a great many miracles. I am so thankful that I succeeded in making that dreadful climb."



A group of healthy and happy scholars of  
"La Progresiva."

As well as I could I tried to make plain to her that there is only *one* Christ, our living, ever-present Friend and Helper. Oh, that your representatives here in Cuba may be true "epistles, known and read of all men," pointing them to him who is "the first and the last and the Living One," whom to know aright is life eternal.

*Cardenas, Cuba.*

The Calendar of Prayer is now ready. It would be an appropriate Christmas remembrance. (See page 847.)

## A QUIZ ON OUR SCHOOLS IN CUBA.

REV. R. L. WHARTON.

### I. GEOGRAPHICALLY (1-7).

1. Where is Cuba?

In the language of the oldtime geographies, Cuba is "bounded" on the north by the Atlantic Ocean, on the east by the Windward Passage (on the other side of which is Haiti), on the south by the Caribbean Sea, and on the west by the Gulf of Mexico.

2. By what name is Cuba sometimes called?

"The Guardian of the Gates of the American Mediterranean," "The Key to the Gulf of Mexico," "The Sentinel of the Caribbean Sea," "The Pearl of the Antilles."

3. How is Cuba situated—longitudinally?

The easternmost point, Cape Maysi, lies upon the same meridian as New York. Cape San Antonio, its western limit, is on the line of Cincinnati.

4. How far is Havana from New York?

About 1,400 miles—three days by steamer (but eight days to Santiago).

5. How far from Florida?

About 100 miles, but the railroad extension to Key West with ferry connections to Havana shortens the water journey.

6. How large is Cuba?

Seven hundred and thirty miles long, about as long as Italy. Its area is nearly that of Pennsylvania or Ohio.

7. What is the climate of Cuba?

To the Cuban, perfect, but to Americans, while delightful, and for a time healthful, a long stay in it is very enervating, hence our missionaries to Cuba need occasional bracings in the States. There is, however, a great difference between the lower western end and the mountainous eastern part of the island. In the latter, climatic conditions leave little to be desired.

### II. EDUCATIONALLY (8-11).

8. What educational advantages had Cuba under Spanish rule?

During the four hundred years of Spanish domination, Cuba had "no education worthy of the name."

9. What was the beginning of better days for Cuba?

The American Provisional Government almost immediately began to establish public schools, equipped with modern appliances, and in charge of thoroughly trained teachers. In many ways great impetus was given to education.

10. What of education now?

Unhappily the standard set by the Provisional Government has not been maintained by the Cuban Government. Only in Havana is there anything like adequate provision for public education.

11. What is the result of these conditions?

The need for mission schools is great, and the rewards great. There is demand for enlargement.

### III. PRESBYTERIAN MISSION SCHOOLS (12-20).

12. When and where was the first Presbyterian mission school for Cuba established?

The Southern Presbyterians opened their first school in Cardenas in October, 1900, with fourteen pupils in attendance. During the nineteen years of its existence the matriculation has grown to five hundred, and it easily holds first place among the evangelical schools of the island in point of numbers. The Northern church very quickly followed in the wake, establishing in Havana the following year a school which aroused great interest and did good work until 1910, when, owing to changed conditions, it was closed.

13. In what other places in Cuba have schools been established?

In addition to the above mentioned schools eight other towns have been occupied by the Boards representing the school work. They are Guines, Nueva Paz, Sancti Spiritus, Caibarien, Camajuaní, Cabaiguan, Placetas and Vedado, covering the entire territory occupied by the Presbyterian Church. Small schools are being conducted in some other places under the supervision of the local pastor.

14. How many of these schools are doing high school work?

Three—Guines, Sancti Spiritus and Cardenas. The latter has just sent out its third graduating class of nine young men and women.

15. What recent changes have been made in the method of conducting the schools of Cuba?

In July of 1918 there was effected a very close unification of the work under the charge of the Woman's Board of the U. S. A. Church and of that under the direction of the Foreign Mission Committee of the Church in the United States. By this arrangement three of the schools established by the Southern Committee passed into the hands of the Woman's Board, and all came under one general management. This enables us to do a much more compact and effective work. It is the realization of the dream of all the older missionaries of our Church on the island.

16. How many teachers have we in our nine Cuban schools?

The entire teaching force consists of fifty-five. Of these, fifteen are foreign missionaries, so it is evident that already a large part of the work is being done by the educated young men and women of the country.

17. What is the total enrollment of these schools?

Thirteen hundred and fifty pupils.

18. What is the most important study in the Cuban schools?

In all our schools the Bible is given first place. Many of the pupils find it a most fascinating study.

19. Are our schools acceptable to the people?

This question may best be answered in the words of a prominent citizen patron of one of the schools, who, when asked in what part of the city the school should be located, replied: "Locate it where you wish, the parents will have to send their children there, because there is no other school in the city that can compare to it in effectiveness of work.

The truthfulness of this statement is seen in the fact that without exception the schools are overflowing.

20. What is our greatest need?

Equipment and consecrated teachers ready to give their lives where they will count most for the Master's kingdom. The field is wide open before us and we will enter only just so fast as the workers respond in sufficient numbers to carry the burden.

## A DOUGHBOY FOR THE CHURCH IN THE SHOCK TROOPS OF THE LORD.

REV. A. HOYT MILLER.

**I**N a box of letters collected by a sister of ours to cheer us up as we turned our backs to Old Glory and the folks at home, and to make us laugh when the sea would make us groan, to bid us "bon voyage" on our first trip across the sea, was one from an old college mate. One of the boys who hit the bull's eye in every

department of college life, and who later entered the service of our country and knew something of the dough boy's life, congratulated us on having a chance to play the part of a dough boy for the Church and on being allowed to serve among the shock troops of the Lord. It was a new idea, but not unlike the man



who suggested it. It is great to be a dough boy for Jesus Christ, our King, particularly on a battle line where the troops are few and the fighting is hard, to follow in the train of men like Livingstone, Moffat, Wilson and Morrison, and to help to "carry on" where they have started. It causes us to be thankful to God that He counted us faithful, putting us into this ministry.

Africa was the land toward which we had looked and for which we had prayed many years, and now in the language of General Pershing, "We are here." The getting ready to be a dough boy, the home camp training, was long and hard. But now that we are here, we miss the training, we miss the constant advice of our instructors, yet we have never lacked for faithful advice from older missionaries. And best of all, we have our Great Commander, who never fails us. We have found a strong band of workers here who seem never to tire in their patience with our ignorance of the native tongue and of all the new and strange life in the Congo.

Coming up to the front lines was a new experience to us, but not unlike that of many others who have come and gone before. Those who have read the SURVEY have read the experiences of many other missionaries on their first trip out. Ours in the main was like all others, therefore we will pass them by with just a word. It contained for us our part of the newness, excitement and sickness. Even before we reached the front line we went "over the top"—of the steamer rail.

Now that we are here, what? We are, or were, strangers in a strange land. We had mouths, but could not speak; we had ears, but could not hear. We had learned a bit of Buluba on the steamer, but it did not sound like the noise we heard when we pulled up to the bank of the Lulua at Luebo, neither could we make noises that sounded enough like the ones that we heard to communicate our thoughts to the natives. We did not know what they were saying, but we did know from their expressions and motions that they were giving us a hearty welcome. And we knew the tune of "Jesus Loves

Me," which hundreds along the bank of the river were singing, and we thanked God then and there that thousands in the heart of the dark continent knew that fact and that He had brought us over to tell others.

Two months were spent at Luebo studying the language, trying to teach, and unloading some of my seminary sermons on the older missionaries. Also getting acquainted with the work of our mission as a whole. After that time we came to Mutoto to help in the evangelistic school. We found Mr. and Mrs. Crane and Mr. Rochester holding this station, the work of at least seven missionaries. Soon other re-enforcements, Dr. and Mrs. King, came, and now we are seven. We have spent two months in Mutoto, and have begun to feel at home. The evangelistic school, under Mr. Crane, we found in excellent condition. The school offers a four-year course with a standard much higher than we had supposed. Of course the work is primary compared to the seminary work at home, yet you will likely be surprised to know that now practically all the Bible is taught (soon all will be taught), Geography of Palestine, Church History, a short course in homiletics, letter writing and arithmetic. The school, too, in a large part is a self-supporting institution. Some fifty acres of land are cultivated by the boys. With this help it has been possible to board the students for a bit more than one franc each per month. This, however, has not been done without due economy and industry.

Our out-station work, under Mr. Rochester, is suffering, because he is forced to stay on the station here practically all of his time. During the dry season, just beginning now, his first work from necessity will be that of making brick. If the missionaries are to live here the houses will have to be built, but it is a shame to put a man who can preach the gospel like Mr. Rochester to making brick. Why does not some man who can take care of this housing proposition and cannot preach come on out here and help us? Are you looking for a big joy, a place to serve, a place to work hard?

Then come to Mutoto. Do you want to be a dough boy for Jesus Christ? Then come to Congo. Are you afraid of federal or organic union, or that there will never be any such union at home? If so, come to the Congo and that thought will not bother you.

From most every station in our mission there is coming word now of missionaries who are going home and probably will not be able to return. The line out here is thin and getting thinner. Some who read this letter may have heard me speak for the cause of Foreign Missions less than a year ago, when at that time I had never been on the field. If so, I told you then that the Bible taught missions through and through; that the fields were white unto the harvest in many

lands, particularly in the Congo; that the work was hard and that the laborers were few. I also said God's word abounded with sure promises to all those who will accept the challenge to labor for Him in a heathen land. Now I do not retract one word. After five months of seeing for myself, I am more convinced that this is true, and even more. That the fields are larger and whiter and that the workers are fewer than I had supposed. My appeal at that time was: If you want a big job for Jesus Christ and humanity, go to the Congo. My appeal now is: If you want a big job for Jesus Christ and humanity, come to the Congo. Come out and help us "carry on."

*Mutolo, Congo Belge*

## A BRICK HOUSE, NOT A MUD HUT.

EMMA LARSON.

**I** HAVE now lived in my new home at Luebo for thirteen days and like it very much. It seems good to really have reached the end of our journey and once more settle down to work. Our journey was a pleasant one in spite of the several long waits. I thoroughly enjoyed every moment of ocean travel.

It was Sunday P. M., July 11th, that we disembarked at Luebo State Post, crossed the river and came up a steep hill to Luebo Mission Station. I was much surprised to find such a nice village with streets laid out and a number of large brick houses. It doesn't seem like the jungles of Africa which I anticipated living in for three years.

After meeting the eleven missionaries on the station, I was ushered to my new home, which instead of being a mud house as I expected, was a brick house with wooden floors. Nine days after my arrival I was fully settled with my host of servants. It seems strange to have so many

native helpers (I have six), but it is the custom and I'll soon get used to it. As yet it is difficult for me to make myself understood, but get along fairly well.

The hospital work I find quite different from that at home. It will become more and more interesting as I learn to know the language and the habits of the natives. The twenty boys in training do all the routine work, but, of course, they must be looked after constantly. One native boy is trained to do minor operations, another to give anesthetics and others to put up drugs, keep records, etc.

As Dr. Stixrud and family expect to leave on furlough the latter part of the year I am to remain here at Luebo until their return.

Miss Fair came here for some dental work. It was an inspiration to me to meet her and hear of the work she is doing. If I could run a motorcycle I could call on her frequently, for with it, it is only a day's journey.



## COLD! AND ONLY NINE DEGREES FROM THE EQUATOR.

GEO. W. TAYLOR, JR.

IT WAS the 27th of July that Mrs. Taylor and I, with our six-months-old boss, came up from Recife to our new home, Garanhuns. When we got off the train, after a day's travel, we were in a shiver of cold, for that morning we left the real warm tropics and this seemed more like early Spring in the United States. Everything in the way of heavy clothing or wraps or covering, had been left at home when we came out to Brazil, for we thought we were forever done with such things, and now to our surprise we find that overcoats, sweaters, and wraps are commonly worn, especially during the rainy season. We are practically no further from the equator than we were in Recife, but we are so far up in the air that it gets really cold at times. Garanhuns, our new town, with several thousand inhabitants, is at the end of the railroad which is planned to go far into the interior, but which has reached only these 17½ miles, and we are now more than a thousand feet higher than Asheville, N. C.

This is a beautiful country, during the rainy season, for the hills are covered with cultivated fields, small brush-trees, and coffee groves, but during November, December and January the lack of water causes everything to dry up, and the hills are dry and dusty, which might be compared with the winters in the United States, except that everything is at its hottest at that time here. Garanhuns is in a most fertile section and during the wet weather splendid crops of almost every kind of product are raised. You can see cotton, rice, vegetables of all kinds, fruit trees, oranges, bananas, pine-apples, corn, cane, grains, etc., and this is the center of the coffee raising section of the North. We saw in the market the other day a solid cabbage head 18 inches in diameter, and potatoes are raised here weighing five pounds, as well as magnificent grapes, weighing five pounds to the bunch. Agricultural methods are very primitive here, though, and so the ground

is not made to produce its best. This is what we want to teach our boys, as a part of our work. A plow is almost a novelty, and nearly all farming is done with a hoe. Oxen are used when plowing is done, and these are the animals used for hauling too, the ox-cart being the wagon and truck of the country. These people don't count time of much importance, so the ox is fast enough for them. The carts are made with solid wooden wheels and wooden axles, and the two rubbing together make a terrible noise that can be constantly heard everywhere. A Christian here is making a practical experiment of modern farming and the results are more than satisfactory. He told me that the ground was too rich and burnt up some products unless they were planted in bunches, as for instance corn, which is planted in groups of six to twenty stalks, and never thinned out.

Mrs. Taylor and I have been sent to Garanhuns by the mission to take the place of Mr. and Mrs. Thompson, who are to return to the States next spring for their furlough, and we came up in advance, so that we could get into the harness of the school work before this year is completed. Mr. Thompson has a fine school of a hundred and fifty pupils, and in addition to the Bible, a more thorough education than any of the priest's or public schools afford is given.

I believe I said that I am to take the place of Mr. Thompson. Let's see. Beside the graded school, Mr. Thompson conducts a night school for the benefit of young business men. He has charge of the mission printing press, which does an enormous amount of work, with an outfit that is about as modern as that ox cart is for delivering. He is editor of the *Expositor* and the *Norte Evangelico*, two of our Church papers, both of which have large subscriptions all over Brazil. He is editor of our Sunday school lesson sheet, which is used all over the country and has a subscription list of about 27,000.



He does regular translation and at present is working on "The Work of the Holy Spirit," by Cuyler. He is treasurer of our North Brazil Mission, and this gives him quite a good deal of bookkeeping, and other detail work. He is not pastor of the church here, but preaches three of the four Sundays of each month, in order to let the pastor go to outstations in the country. Please don't think that I am going to or could undertake all of this work that Mr. Thompson is now carrying on so efficiently. My limited knowledge of Portuguese forbids my doing part of it, and yet it takes years of hard work and experience to be able to fill the position that demands so much work to be done by one man. I am just realizing what a terrible loss to the mission is the death of one of its elder men.

We often think and speak of how happy

we would be to have some of our friends visit us in our home here. You would not think it comfortable at first, for the Brazilian houses are so different from those at home. There are no ceilings in the house, rough brick floors, sleeping rooms have no windows in them, and the house has no glass windows, only the heavy wooden shutters. But the cool air comes through the tile roof and over the partitions, so we soon become accustomed to these styles, and hardly think of American windows.

Mr. and Mrs. Thompson will be away for a year and during their absence we will be the only missionaries at this point, but we are well pleased with this station and look forward to enjoying our life and work here.

*Garanhuns, Pernambuco, Brazil.*

## SOME GOOD THINGS AND OTHER THINGS IN LAVRAS.

ORA MAST GLENN.

EVERY one has been so angelic to me in responding to my multi-personal letter that my courage has been boosted marvelously. It is my aim to answer each, good letter personally some day, but until that mystic "some day" comes, when there are hours sufficient for doing that, please continue to remember that each person who reads this has been much in my thoughts. It almost frightens me to hear you say that the letters are being read before so many missionary societies. I fear I am failing to tell you what you care to know and what would mean most for the growth of his kingdom in men's hearts. However, I trust that you will all come to know and love missionary life as I love it, and cease to have, as I once had, any abnormal notions in regard to it. I think I never got such a lovely picture of missionary life as once at Blue Ridge, when the wife of one of the Y. M. C. A. secretaries to China told of how they often invited students to their home in the evening to have tea and sing songs and hymns. I know that here at

Lavras, where we are so fortunate as to have a greater number of Americans than at other places, we enjoy a transplanted circle of U. S. A. home life, but you may be sure that wherever Americans go, they carry their love for home books, home magazines, home food and home parties.

Hence, when I tell you how frivolous we have been lately, remember that it isn't always so, and that these good times are all the more enjoyed for their rarity. As every teacher and housekeeper knows, however, sometimes the sweetest and most helpful experiences come to one during the days of quiet, when only the ordinary daily work goes on. As for instance, when I was so rejoiced recently to have two of the school girls tell me of their intention to make profession of their faith in Christ and unite with the Church as soon as possible. Three others have since spoken with the pastor on the subject.

The occasion for our frivolities of late was a series of visits from outsiders which we have enjoyed and are still enjoying. Miss Strand, of Sao Paulo, was the first

one to arrive. She is *directora* of the American school there, and Miss Marchant and I met her when we were down there in January. The next visitors were Dr. Roberts, also of Sao Paulo, and Mr. and Mrs. Baker, of Recife. Mr. Baker is entering evangelical work in this Presbytery; since both he and Mrs. Baker have lived in Lavras, it was all the nicer to have them again. They will live in Caxambu, a famous health resort of this state, and with that as headquarters, Mr. Baker will assist Snr. Pascoal Pitta, who has an enormous preaching field, so large that last year he could be at home only thirty days.

We had a picnic out to a small lake near the town, where we made delicious Brazilian coffee on a regular picnic fire, and enjoyed fried chicken, sandwiches and other eats that reminded us of "back home." On July 5th, we celebrated the Fourth with a party at Mrs. Gammon's, when we had a contest making words with the letters of Independence Day, and had a great time singing songs of home. Another "festa" was a party here at the college, to which a number of Brazilians were invited, as well as the Americans, to play the Y. W. C. A. games recently received from the States by Mr. Hunnicutt. A horseback ride to the school farm, some tennis games and the pleasure of watching the girls play volley-ball in their skillful, animated way, completed the round of festivities for our first visitors. We were so sorry that Miss Rivers and Miss Minor could not come up from Rio to see us before leaving for the States on the "Callao."

On the fourteenth of this month there was celebrated the laying of the cornerstone of the first of the new agricultural buildings we hope the next few years will see erected on the hill opposite the Gymnasio Building. The honor guest of the occasion was the Consul-General from Rio, Mr. Haeberle. There were speeches by him, as well as by Mr. Hunnicutt, Dr. Gammon and others. The school girls and boys sang the Brazilian national hymn, the Marseillaise in French and

America in English. In the box that was placed in the cornerstone were put, among other things, the Consul's speech, a copy of the Presbyterian paper, *O Puritano*, and a New Testament. Two other Americans who were present on this occasion were Mr. Burk and Mr. Russell, representing the Department of Agriculture of the U. S. A.

It is lovely to have visitors, not only for our own personal enjoyment, but that they see our school work, and that the circle of friends for this mission may ever be widened. There are present now with us Mr. and Mrs. Bueno, who came from the States on the same boat with the Hunnicutts. Mr. Bueno once studied here, afterwards going to the States, where he married a lovely Iowa girl. We are hoping they will stay here and help in the school work.

Our eyes are turned with anticipation towards the future, which we hope will see sent to us other teachers and evangelistic workers. We are expecting within a few months Mr. and Mrs. A. L. Davis, Mary Elizabeth Gammon, with their baby girl, and Miss Mabel Davis to fill a long-felt need in our Home Economics Department here at the Girls' School. Every one still feels that surely the way will be opened for the return of Mr. Lane soon for evangelistic work.

From news we received recently, we are excited over the prospect of a visit from Dr. and Mrs. Reavis. Miss Marchant just beams every time she thinks of it, for Dr. Reavis was pastor at Columbia, S. C., when she was teaching there.

All of us were saddened last week when the news came of the death of Snr. Domingos Oliveira, of Rio. He was the head of one of the largest shoe companies in Brazil, and one of the most prominent men in Rio. What means more, he was a true Christian, generous and whole-hearted in the aid he gave to Evangelical Hospital in Rio, and to all other good causes. I met him when he came to Lavras last fall on a visit to his two sons, who were in school here. He had returned shortly before that time from

a trip to the States. One of his boys, Luiz, is here again this year, and is one of my favorite music pupils. He reminds me quite a good deal of one of my former pupils and best friends in Rock Hill, Eugene Hutchinson. Luis is one of the sweetest, most appealing boys I ever knew.

The Foreign Missions Department of the Ladies' Society is working on its program for the August meeting. We are

to have a little play representing a school, with Portugal as the lesson for the day. A great deal of information about the Presbyterian mission in Lisbon will be given. The missionary is a brother-in-law of one of our students here, and so, of course, we are more interested for that reason.

*Lavras, Brazil.*

### CONGRESS OF EX-PRIESTS HERE IN RIO DE JANEIRO JUNE 24-26, 1920.

WE notice in the "*Puritano*," the principal religious weekly of Brazil, organ of our Presbyterian Church, an article upon this important conference.

There are eight or more converted priests, now eminent ministers of the Methodist and Presbyterian churches. They united and held a series of nine conferences on important subjects and took actions which promise to prove very effective for religious work in Brazil.

The Congress was held in the Methodist church and attracted much attention, the temple being filled at every conference.

A letter recently from Piumhy tells me the new church is nearly ready to be dedicated to the service of God.

This rejoices our heart, for it is most needed. Since I left there last year the services have been almost abandoned, also the Sunday-school work is almost nil. They are clamoring for my return, which I hope to do early next year, and shall never rest until they have a resident pastor to carry on the work more effectively. At present they have only a visit from Rev. Maxwell at long intervals.

KATE B. COWAN.

### INCIDENTS FROM T. K. P.

REV. A. A. TALBOT.

CHRISTMAS celebrations are getting to be the order of the day in China. This picture was taken at Shuyang, an outstation of Tsingkiangpu, at the close of the Christmas celebration. The men are members of the church here and the children are attending our mission school. The wives and mothers are on the canal bank doing the weekly washing. When the Chinese renounce their idolatry it removes from them much of their social life and isolates them in many ways from their friends and neighbors. The Chinese church has interested itself in this subject, and has tried to supply this lack of social life in the church. Every custom introduced, however, has been weighed in the balance to see if it was free from heathen rites and super-

stitions. The Christians have gladly welcomed the introduction of Christmas. But even this has not been entirely free from danger. The writer heard of one place, years ago, where the missionaries in charge were away on Christmas Day, but suddenly returning to the station, found seated on the pulpit a large white cotton lamb which the Christians were preparing to worship, as if it had been Aaron's golden calf. Because of this and other tendencies, we have had to keep a close watch to keep the celebrations within bounds.

We had one fine young fellow to come to our enquirers' class who showed great interest and zeal. When he got home from the class, however, his adopted mother was waiting for him at the door,





This picture was taken at Shuvang, an outstation of Tsingkiangpu, at the close of the Christmas celebration.

and she soon had him roped to a tree and with a bamboo broom gave him a sound thrashing. It must have been a good one, as it was very effective! I did not see him for at least a year. When I asked him how he was getting along, he said, "You have already heard about that little affair that I had at home. That old witch is dead against the gospel, and I guess you will have to excuse me. You know that they adopted me because they did not have any children and they wanted some one to take the ancestral tablets and burn incense to them when they were dead. They would disinherit me and kick me out if they knew that I was disturbing their plans. I think that the best plan is for me to wait until the old folk die and I get my hold on this farm, and then I can give my undivided attention to the gospel!"

The fellow marked "x" in the picture is of another stamp, and is one of our faithful Christians at this place. He is not able to read, but hearing about the diplomas offered by the *Christian Ob-*

*server*, he secured a Shorter Catechism, and although his family were violently opposed to his believing the gospel, he went about secretly among his neighbors, asking them to read the questions and answers to him. In a short time he had memorized the whole and he received a Bible from the Presbyterian Committee of Publication and a diploma from the *Christian Observer*. Hearing of this, his family broke out in violent wrath against him and they nearly beat the poor fellow to death. One morning, going out on a country trip, the writer met him fleeing for his life. He was absent from home for nearly a year. He returned home finally, almost demented. His family allowed him to return, but said that he must work on the Sabbath. This he refused to do and said that he was ready to die first. Somehow he stood his ground and continues to attend services faithfully. His older brother has just recently been baptized.

*Tsingkiangpu, China.*

## FOUR HUNDRED INOCULATED.

REV. J. V. MCGINNIS.

**T**O-DAY Mr. Pao, Mr. Sen, Mr. Dzen and myself are on my mission boat, and we are going to a country town near Du-dien-z to preach for the day.

Mr. Pao is a traveling evangelist, and a very good one. He used to be somewhat anti-foreign and has always been very outspoken. Now that he has grown to be a man approaching middle age, he has softened down a good deal towards foreigners, and all others I suppose, and is now a most excellent man and a very good preacher. It is the formerly anti-foreign ones who very often prove to be the very best workers we have. Mr. Sen is the regular preacher at Du-dien-z, and a fairly good one. The other man is one of the recently baptized Christians.

In addition to the ever present hookworm, elephantiasis, malaria, dysentery, diarrhoea, measles, tuberculosis, diphtheria, and a whole string of unmentionables, all this country from here to Shanghai is infested with cerebro spinal meningitis, and the children are dying at a rate that makes even these people, who are used to death, sit up and take notice.

At Yeh-zah, Dr. Du, formerly one of Dr. Venable's assistant physicians, had inoculated four hundred people several weeks since. He says that those inoculated have been remarkably free from the dread disease. But the ravages have been terrible. There are ten coffin-makers' shops at Yeh-zah, and they have been entirely unable to keep up with the demand for coffins.

I am sending you a clipping from the China Press. The writer is well known to Mrs. McGinnis and myself, and Chang-teh, the place referred to, is where Maifen Sykes (Mrs. Briars) is now living. I should think this article would be of interest to the readers of the SURVEY, and if you wish to find out more about this now famous General Feng and his wonderful work for Christ, Maifen can tell you a lot about him.

## CHANGTEH TROOPS REAL CHRISTIANS.

PROFOUND IMPRESSION CREATED BY DR.  
LOGAN'S WIDOW AFTER DOCTOR'S MURDER.

(*China Press Correspondent.*)

Changsha, March 8.—Rev. G. G. Warren, of the Wesleyan Methodist Mission, Changsha, has just returned from a three weeks' visit in Changteh and vicinity. At the Sunday afternoon service for foreigners yesterday, Mr. Warren gave an interesting account of the progress of Christianity among the soldiers of the Sixteenth Mixed Brigade stationed at Changteh under the command of General Feng Yu-hsiang. After a brief

account of the life of General Feng, Mr. Warren paid tribute to the type of his soldiers and the excellent discipline which is maintained.

The soldiers of the Sixteenth Mixed Brigade were picked by General Feng after he had become a Christian. Men and officers are of a type found nowhere else in China. Gambling, drinking, immorality and even smoking are forbidden and the rules rigidly observed. The time of the men is fully occupied with drill, study and attendance at lectures, the men not being allowed to wander about on the streets and become public nuisances as is the case elsewhere in Hunan. Officers are inured to hardship and live on a scale little different from the men. Men and officers alike are bound to their general by strong ties of respect and loyalty.

## REAL CHRISTIANITY.

The tragic death of Dr. Logan, who was shot by a demented relative of General Feng's wife, together with subsequent events produced a profound impression and influence on the soldiers and civilian population of Changteh. Every one looked for international complications similar to those which have followed acts of violence against foreigners in the past. To the amazement of every one neither Mrs. Logan nor the U. S. Consulate took any steps to secure vengeance nor even reparation for the act, but Mrs. Logan personally interested herself in visiting and securing kindly treatment for the unfortunate lunatic. Here was an example of Christian living which deeply moved all who heard of the incident, and the number was large, for the news traveled far. Especially among the troops of the Sixteenth Mixed Brigade was the influence most felt. It proved to be the turning point in the lives of many men who had long been under the influence of Christianity, and Mr. Warren had the privilege of baptizing 781 men and officers during the three weeks he was in Changteh and vicinity.

## REAL SOLDIERS AND MEN.

The incident is important, emphasizing as it does the unexpected influence of what may be matter of course acts on the part of foreign residents in China. And the Sixteenth Mixed Brigade throws a ray of light on the otherwise dark outlook of militarism in China. For in Changteh there are evidently 8,000 Chinese who are real soldiers and real men. Given the right leadership and influences the soldiers of China would not present such a problem as they do now.



## KULING NEWS.

MRS. ELIZA T. VENABLE.

AFTER being nine months on Kuling it is time for Dr. Venable and myself to give an account of ourselves. The Kuling Medical Mission is the "unionest" union work I know of in China, in that so many missions contribute to its support, and workers of different missions staying here at different times are willing to lend a hand.

Three departments of mission work are being carried on, evangelistic, educational and medical. Kuling seems to be a hard field for evangelistic work, but Messrs. Gordon and Duff, of the Brethren Mission, with a Chinese pastor of the London Mission, are doing regular evangelistic work in the hospital chapel, and we are all much encouraged.

Mrs. Arnold Foster is the efficient head of the educational work and has two schools, one for boys and one for girls.

We were asked to come here and take charge of the medical work. When we came, we found a small men's hospital and a smaller women's hospital—both inadequate for the work we would like to do. There were many bricks to be made, but apparently little straw, we found, however, an earnest, consecrated committee behind us, saying, "Tell us how many bricks you want, and we shall furnish the straw." The first result was the forming of a ladies' auxiliary last summer, which supplied beds, bedding, clothing and many other necessary things for the hospital. The second result is a new women's ward, which is rapidly going up. The funds for this ward are provided by the friends of the late Dr. Berkin, who wish it to be a memorial of her.

A group of Chinese friends have started a movement for a new men's hospital and

are very optimistic about its being realized. While we hope to care for any sick folks that come to us, yet it is in the minds of all that the greatest work to be done here is to have a well equipped sanatorium for treating tubercular patients.

Kuling seems to have a fine climate for patients with lung trouble and the need for such a work is far greater than we had imagined.

The majority of our patients so far have been from the student class—teachers, evangelists, students in mission schools, students for the ministry, doctors, nurses, etc. Surely all will agree that saving such lives will mean much to China. We are thankful for the large number who have been under our care, who have gone home cured and for those still with us who are almost well.

Last fall a wealthy business man from Hankow, suffering from advanced tuberculosis, came to the hospital as a patient. The doctor said, "no hope," but we let him stay a while to rest up. He was not a Christian, and we hoped that the truth might find entrance to his heart. A consecrated Christian pastor who was staying in the hospital was, I think, the means of his conversion. He went home with great peace in his heart, and began work in his own family and among his relatives. We wrote to the missionary living near his home, who afterwards told us of the cordial welcome he received, and of how the whole family was becoming interested in the Gospel. The missionary went daily to teach in the family.

We are very busy and happy here in Kuling, and very thankful to be able to work in China again.





## A DAY AT THE LANGUAGE SCHOOL.

MRS. R. CLYDE DOUGLAS.

COME with me to-day for a visit to the Language School, in Nanking. From my window you can see the two buildings directly in front. If it were only spring the large school grounds would be quite pretty, with Purple Mountain as a background. The Language School property, with one building was purchased eight years ago, by the first dean, Mr. Meigs, of the Christian Church. About two years ago, Meigs Hall was built. This dormitory for single ladies is well planned, and built, with single rooms, equipped with steam heat and electric lights. The married students, single men and a few single ladies live with the missionaries, who are kind enough to share their homes.

It is 8:25 now. By five minutes' walk we can be in time for chapel at 8:30. We will go up to the large assembly room, on the second floor. The students, in turn, conduct the service, also have charge of the music. This morning Miss Mabel Currie, a recent Presbyterian recruit, has charge of the service, the men's chorus will furnish the music. You can tell from the way in which the points of the talk are brought out so clearly, that here is an Assembly's Training School girl, who has been instructed as well as inspired by our beloved Dr. Lingle. After prayer and announcements comes "Let us get to work," from Mr. Kean.

In this splendid looking man you see the present dean of the school. He is not only the efficient guider of about eighty students, but the encourager of each one. His cheerfulness and smile are never absent. One cannot help, no matter how hard the Chinese, but be optimistic when near the dean.

Here is the large room, where the January class, familiarly known as "Buds of Promise," meet each day. Probably you notice the lack of heat, but possibly Chinese comes easier, when one is not very warm. In the January class ten girls and four men, represent the Presby-

terian, Methodist, Christian, Baptist, Quaker and Episcopal churches. In the school are students, who represent almost every state and every church.

Our first teacher, Mr. Wong, familiarly known as "Big Wong," has just entered the room. The class rise, bow and say in Chinese, "Good morning." The teacher replies in like manner, also tells them to be seated. All conversation between teacher and pupils must be in Chinese. To-day Mr. Wong will give us ten new words. Their meaning is shown by their use in connection with former words, also his acting them. Truly the Chinese are born actors. Does the room seem to you a modern Babel? This was my first impression, but one gradually becomes accustomed to fourteen people, at the same time, saying the same thing over and over, and over again. After twenty minutes the teacher gives us a few minutes breathing time. Then it is the same thing over again for another twenty minutes.

The bell is ringing. Would you like to stay in this room with half the class or go with the other half to the third floor, for a period with private teachers, whom you will find interesting. At first I was overwhelmed with my own ignorance. I could say so little in answer to my teacher's questions. I give what seems to me a perfectly good sentence. My teacher turns it around, telling me, "You say it foreign way. This is Chinese way." It is "up to me" to remember it "Chinese way." After six weeks' work, we have had 350 Chinese words, also three lessons to read in Chinese characters and transcribe. Unfortunately this does not mean that I know perfectly all of these words. When we enter the small room, where we are alone with the Chinese teacher again, he must be greeted in Chinese fashion. When I leave, in Chinese I say, "I thank you. I have profited by your instruction." To this he replies, "You are too polite."

It is time now for the twenty-minute

recess of the morning. Just watch the men rush out to the baseball diamond. The girls walk, knit, sew or visit. On bad days, physical exercise is given indoors by one of the doctors in the school. You must meet our Presbyterian missionaries. Miss Nickles is our efficient, attractive representative in the Bible Training School in Nanking. You saw Mabel Currie at chapel, here is Isabel Grier, whom we love, first for her own charm, then for the sake of her mother, who has done so much for China.

Twenty minutes passes quickly. The first period after recess is our time to stay downstairs, the other section goes to private teachers. Mr. Lee is the teacher now. His work is to impress upon our minds the correct pronunciation of the new words, also review the old ones.

The last period of the morning is given to Chinese conversation, with each other, and the teacher. This teacher is Mr. Wong, known as "Little Wong." He, in common with the others, is a model of patience, for truly his foreign pupils must sorely try him each day, as they murder

his native tongue. It is surprising how much can be said with such a limited vocabulary. The bell again! Immediately the class rise, and teacher and pupils bow for a moment in silent prayer. This is a custom of the school, also that every class begins with prayer.

Intermission is from 12-2. You will come with us to lunch, for you must know our hostess, Mrs. Macklin, also Dr. Macklin, one of the most interesting missionaries. They are pioneer missionaries of the Christian Church. Dr. Macklin is one of the best known, best loved persons by the Chinese for miles and miles. To be with these missionaries for only an hour is an inspiration.

Two hours pass all too quickly. It is time to go to work until four o'clock. The afternoon schedule consists of fifty minutes review work, twenty minutes recess, and fifty minutes with a private teacher. By four o'clock your brain is almost whirling with Chinese. For the remainder of the day you may live and think in English, even though you may waken some night talking Chinese.

## UNION MOVEMENTS IN THE CHINESE CHURCHES.

CERTAIN forms of union work are well worthy of notice. We all know how difficult it is to form a local union of Christian churches in any American city, and still more difficult to hold it steady and strong in work for the salvation of the city. But increasingly the cities of China are doing this. Canton, Nanking, Hanchow, Tientsin are examples. And these local unions are concentrating the Christian forces of the city upon anything which tends to its uplift—the conversion of heathen, the abolition of vice, the development of education, the purification of amusements, and so on. I listened very recently to an account of what a local church union is doing in one of the great cities of China, where the work is so thoroughly unified, comprehensive and energetic that I blushed to think of the feeble life of a similar union in my own American city.

This recognition of common brotherhood, created by Christian teaching, is rousing the native churches to reach out beyond their immediate neighborhood, and carry the message to the unevangelized regions of China. Some denominations have done a little of this hitherto; but the most promising movement is just begun. Within a year a Home Missionary Society has been organized, and a commission of six prominent Chinese Christians, three men and three women with one missionary woman as assistant, has been sent into the remote province of Yunnan, where Christianity has hardly entered, to select a location for the society's permanent work. The significant features of this new movement are that it is purely Chinese, though with the hearty sympathy and, so far as is needed, co-operation of the missionaries, especially by way of counsel; that it is a union move-

ment supported by different churches and individuals in many provinces; and that women, as in the Apostolic Age, play a prominent part in it.

One strong agency for developing a spirit of unity in the missions and the Chinese churches, and for guiding Christian work into the most profitable channels, is the China Continuation Committee. As an independent organization, yet co-operating with all Protestant bodies and counting itself the servant of all, it has been an efficient factor in all the forward movements of recent years. The need of some such central agency is shown by the fact that "to secure action on any given subject by the missionary societies it is necessary to address over 125 separate missions, and this does not include the Chinese churches." By its wise and

consecrated labors the committee holds the confidence of all these bodies; and whenever a union movement is to be launched, or a united step in advance is to be taken, they turn to it for leadership. Recently it has received a generous gift of land and money for an office building in Shanghai, a building which by the terms of the gift is to be at the service of all the missionary and Chinese Christian agencies to bring them into the closest and most harmonious associations; and to help them deal adequately with their work. That building will be the nerve center of Christian activities throughout the whole land, and the possibilities thus created are immeasurable. These movements toward union are probably the most significant of any in China to-day.

## NOTES FROM HANGCHOW.

MISS ANNIE R. V. WILSON.

AS you know, Miss Boardman and I work in the great silk winding and weaving section of Hangchow, as well as in the country. The chapel in this section is called the Great Peace Bridge Chapel, and I wish all of you might have gathered with us there during the Week of Evangelism. Perhaps I had better give you a word of explanation regarding this.

As you know, in China, we have two calendars, and this year the two New Year's days were a month and twenty days apart, for the China New Year began February 20th. This New Year holiday did not last as long as usual, so we had to combine with the Week of Evangelism, women's classes and evangelistic meetings at night, so that meant strenuous lives for some of the missionaries, for from breakfast time to bed time they were busy.

During the Week of Evangelism, from the 3d to the 10th of the first month of the Chinese calendar, it is hoped that every Chinese Christian will take some part in evangelistic work. For instance, as there is a general holiday, the Christians have time to go out among their

heathen relatives, friends and neighbors. Some can tell the "Old, Old Story" very well, some can only tell it simply; and some who have not the gift of speech, indeed all, can invite the people to places of worship, and every church and chapel in Hangchow had evangelistic meetings every night during that week. At the above mentioned chapel, we began every evening with a song service, having the hymns written in large Chinese characters on cloth or paper and hung where all could see and read them. This time we used short hymns, the Scripture, such as John 3:16, and Acts 4:12 set to music, Chinese tunes, and they were easily learned and sung, and the heathen audiences were greatly pleased, and I think more of them sang than ever before at our meetings.

On the last night of the meetings quite a number handed in their names as interested in the gospel, and some have shown they were in earnest about it, by coming before the session of the church to be examined for baptism since that time.

As I said before, these silk winders and weavers had but ten days holiday, and



when I asked the women on what dates they wished us to have their annual class for study, they said from the 4th until they had to go back to work, but that conflicted with the Week of Evangelism. What should they do? They decided to study all the morning and one hour in the afternoon, then have an evangelistic meeting for the women, and after that the Christians would scatter in every direction, going two and two, some preaching, others distributing tracts and inviting people to the evening meeting. And so we had a great time, and when the week ended the class wanted to continue into the next week, which suggestion delighted our hearts, but all could not remain, for their living depended on their work.

I wish I could in a few words give you a vivid picture of that class and its personnel, for while the majority were silk winders and uneducated, there were also some educated ones among them too, and one of those who wanted the class to continue was a young teacher in one of the government girls' school. She is a Christian, and besides studying in this class, she had charge of the twenty minutes' recreation period in the middle of the morning, for we felt their minds and hearts would be better prepared to receive mental and spiritual food, if they had a few minutes' wholesome physical exercise, and all enjoyed this, old and young. The ages ranged from youth to old age, and our oldest member was eighty-six years old and still active and always in her place in the church services and prayer meetings, Christian Endeavor and Missionary Society, unless hindered by sickness, and when she was absent it was noted practically by all, from the pastor down, and you hear, "Grandmother Dzen must be sick to-day."

But I must leave the class, and tell you of the enthusiastic meeting of the Women's Missionary Society, which followed closely on the class.

It was their first anniversary, for just one year ago, on the last day of the class of 1919, they decided to organize a Missionary Society, and work and pray for missions in Yun-Nan Province, China.

They have had one year's experience in this Missionary Society, and it has been a blessed experience, and as I listened to what was said and done, I rejoiced in spirit, for the best part had been in the development they experienced themselves.

The president, a timid woman about speaking in the meetings, and a year ago a very indifferent and cold Christian, now made a good talk on prayer; another arose and talked on the blessing of tithing, which she has been doing for several years, and she mentioned what a blessing Grandmother Dzen's example of "tithing" had been to them all, and closed her talk by reading of the widow's mite, and showed that it was not the amount of our gifts that pleased the Master, but the love to him that prompted them. From these dear women many could only give the widow's mite, but I am sure the Master was well pleased at the spirit in which the gifts were made, and was surprised at the amount, for they have already through the year contributed to the pastor's salary and other causes of the church; to the sick and needy; to putting in new light fixtures in the church, and a few weeks ago sent \$4 to the General Secretary of Christian Endeavor in China for the extension of that work. This was a thank offering.

One of the Bible women gave account of what had been done in Yun-Nan Province the past year by the seven Chinese workers sent there last year by the Chinese Church; then earnest prayers were offered for the work.

We had not helped with the program, for we felt it best to let them plan it all themselves, but they knew they had our interest and sympathy.

As I listened, and thought back to the time when these women would not, and could not, have carried through such meeting, Paul's words to the Thessalonian Christians expressed what was in my heart to these women: "What thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God" (1 Thess. 3:9).

I wanted to tell you also about the opening of our day schools this term, but I see my time is up, but I must ask that

you will be very earnest in prayer for these teachers and pupils, for "the boys and girls of to-day will be the men and women of to-morrow" in China, and we are seeking to give them Christ, for he is the only hope for China.

We are praying that the Church will

meet her opportunity in China, and not only give all that is needed for the work already established, but be able to equip better the schools, colleges, hospitals, and enable new work to be opened up in destitute regions.

## WORK IN AND AROUND HWAIAN-FU.

REV. JAMES N. MONTGOMERY.

**A**FTER a busy Sunday, this Monday morning has been made joyous by the coming of twelve letters from the home land, not to speak of papers and magazines. This day will be long remembered, as it brought us messages from some persons we had not heard from in such a long time.

We do appreciate very much the use of Dr. Egbert Smith's stenographer or otherwise we could not keep in touch with many whom we think of every day, but are prevented from writing to by the pressure of trying to master one of the world's most difficult languages and the burden of one million and a half souls whom our station of five is now trying to reach.

There are literally hundreds of things I would like to write about, but in this letter will confine myself just to one subject which has absorbed our thought for several weeks, namely, a deputation of our little church into the surrounding country villages and towns.

While our church has only about twenty baptized Christians, they are learning fast the importance of being live and not dead Christians. We try to impress on them the importance of each man, woman and child trying to reach others. As the Chinese New Year came on we thought it a fine opportunity to organize a church deputation team. I had the pleasure of presenting the matter to our people and asking each one to help. All could not go, but each could help meet the expenses of the trip. When we took up the collection we were delighted to find that about \$10 had been raised, which was enough to cover expenses. One Chinese gentleman said, "I can't go, but I want

to give \$3." This \$10 looks small, but it comes from poor people, the average salary of the men being about \$7 a month.

The men selected for the trip were three of our church members, who with myself and a servant made five. Two weeks before the trip, we sent one of the men to a large town of twenty-five thousand people, fifteen miles east of our city, to make all the arrangements as to inns and to put up posters. The place selected, Chi Chiao, no doubt Dr. Egbert Smith will remember as one of the largest towns on his memorable trip from Hwaiian to Funing.

We made our start on Saturday morning, February 21st, out of the East Gate of the city. I wish you could have seen our caravan of five wheel barrows. This is really a most delightful way of conveyance, if you can imagine yourself a sack of rice, and relax every muscle in your body. Personally, I walked most of the way for two reasons. First, I can't get used to being carried by human beings, and second, it is too slow. Then I can't always be a sack of rice.

We had not gone more than four miles when it began to snow, accompanied by a strong wind in our faces. A consultation was called in a little straw hut by the road side. It was very evident that we could not go on the eleven miles to Chi Chiao (Bridge for Barrows) at first we thought we would have to go back, but we soon discovered that only one mile ahead was a village of ten thousand, where the Gospel had never been preached. At last we decided to go on. It was a clear case of God's plan being much better than ours, because upon arrival we were

immediately taken into a most hospitable home. In this village of thousands of precious souls we preached for two days.

It would have done you good to have seen the three Chinese Christians go about their work. They were not all accustomed to evangelistic work, but being men of education and ability, they worked hard over their Bibles into the wee hours of the night, trying to get helpful messages for the people. They wrote about fifty notices to give out, and posters to put all over the streets. The people came in large numbers and there was a little group who really seemed to lay hold on the Gospel. This place we hope to visit often.

By Monday afternoon the snow was sufficiently dry to continue our journey. This we did and arrived at Chi Chiao on Monday.

There we had a most wonderful time. I believe God has a great blessing in store for this place. It is in the center of a rich agricultural section and all the surrounding country is thickly settled. In the town itself we were received by one of the most influential, scholarly men of the city, Mr. Sau, who acts as a mayor. He is the head of a very large and influential family. His son is principal of the city public school. I must tell you about this school. Over a year ago Mr. Sau pushed the matter of opening a public school in a Buddhist temple. He was so successful in this as to have burned, destroyed, and carried out over a hundred idols. But, lest this should leave you to think that the people in large numbers are turning from idols, there are still thirty temples in that town, which have the people under strong control.

We secured the use of this school through the influence of Mr. Sau and preached there morning and afternoon to most intelligent and interested audiences. After preaching we would go to Mr. Sau's nice big home and have refreshments, still preaching to him. He heard the Gospel

twenty years ago in Nanking, and now we are reaping. Before leaving he told me that he certainly would be a Christian. I took a picture of his whole family, which may appear with others in THE MISSIONARY SURVEY. We feel that this man who is so ready for the Gospel and also so influential may some day be used of God to lead many to Christ. If he opposed us it would be hard, but with him for us, prejudice is broken down.

Our three Chinese men certainly did work hard, and they did it for no pay, simply for the joy of the work. I will never forget once waking in the middle of the night, hearing one of them in a most fervent prayer to God, confessing inability to preach and asking for the power of the Holy Spirit on the next day. This prayer was certainly answered the next day as he never preached better. Again one morning at five o'clock, I heard another going over his whole sermon with his bed-fellow, asking for suggestions. I let the Chinese men take the lead as much as possible. I think that the whole church was much interested. When we returned to Hwaiianfu we made a little report of our experiences and had a thanksgiving service.

This has been rather a long letter, but I went into detail to show how your Chinese Christian brethren are beginning to take up with us the burden of this work. We think this just the beginning of many such trips. The women are just as good at witnessing as the men and I believe a little better. We hope that we may have the privilege, together with our Chinese Christian friends, of evangelizing this great territory. On one little trip, we saw at least a hundred villages where Christ is unknown. On the other hand, we saw evidence of devoted idol worship. We firmly believe that the prayers of some of you are helping us and will some day see a great great victory for Christ in China.



## THE NEW AND THE OLD.

MATTIE INGOLD TATE.

MISS YU POKYENG was a very bright and attractive girl, a graduate of our mission school and a teacher in the same. How it came about I do not know, but Cupid seems to find a way even in Korea, and a Mr. Pok, a teacher in the boy's school, succumbed to her charms, and through the assistance of their parents, they became engaged. Naturally, they wanted to see something of each other, and get acquainted before being married. Of course this is not according to Korean custom, but our educated young people are making some new Korean customs.

One day Miss Yu asked one of the missionary ladies if she might come to see her that afternoon at four o'clock, and Mr. Pok asked this lady's husband if he could see him at his house that afternoon at four o'clock to talk about a wedding. This missionary could not quite see why they could not talk it over in the office at the school, but when they got to the house just as Miss Yu did, he divined the reason.

The young people spent a pleasant hour together with the missionaries, and after that he called on her frequently at the school where she taught and by the time the wedding day arrived they were pretty well acquainted.

A few days before the wedding, the foreign ladies were invited to the home of the bride to see her trousseau and a most beautiful and elaborate one it was. Neither of the families are poor, but we were surprised at the abundance of beautiful shimmery silks and lovely satins and lincens, and everything that a bride could need. As styles do not change often in Korea, she will have no worry about clothes for a long time to come. The groom's gift of three lovely gold pins, one of them set with green jade, were much admired, as also a trunk full of materials, mostly silks and satins, from him.

They had a church wedding, and although the courtship was not according to old Korean custom, the costumes worn

by the bride and groom were strictly so to the smallest detail. The photo was taken in front of the church door, just after the ceremony.

The church was tastefully decorated and a width of white cloth from the door to the pulpit, strewn with rose petals and leaves, made a nice aisle for the bridal party. The ceremony was performed by one of the missionaries.

The mother of the bride was one of the first women to be baptized in Chunju, and Mrs. Pok has been a Christian from a child. The groom has been a Christian for a number of years and was educated in mission schools. We rejoice in the founding of another Christian home, and pray that God's rich blessings may rest upon it and that it may be used of Him for the upbuilding of His kingdom here.

*Chunju, Korea.*



A Christian bride and groom of Chunju, Korea.



Miss Mary Lee Sloan, of Greensboro, N. C.; Miss Ruby H. Satterfield, of Mebane, N. C., and Miss Nina L. Farmer, of Townville, S. C., who are now en route to their respective mission fields.

## MISSIONARY ARRIVALS AND SAILINGS.

### ARRIVALS.

From Africa: Rev. and Mrs. C. L. Crane and family. Mr. and Mrs. Crane can be addressed at Hickory, N. C., the home of Mrs. Crane.

From China: Miss Elizabeth Talbot, who can be addressed at Burksville, Ky., until further notice.

### SAILINGS.

For Africa via Cunard Line, S. S. *Victoria*, October 9th: Rev. and Mrs.

R. D. Bedinger, Miss Jean Belle Setser, Miss Nina L. Farmer, Mr. Frank J. Gilliam.

From Vancouver, October 12th on S. S. *Empress of Japan*:

For China: Mr. and Mrs. J. M. Wilson, Miss Mary McCown, Miss Grace Farr, Miss Mary Lee Sloan, Miss Ruby Satterfield, Miss Anna Campbell.

Japan: Miss Annie V. Patton.

Korea: Miss Mary L. Dodson.

## HIDDEN TREASURE.

1. A prayer and a wish—what was the occasion?

2. She wanted the teacher to “pretend” that her children were first on the list—why?

3. A splendid preacher of the gospel making brick—why?

4. A missionary society in China a year old—what kind of meetings do they have?

5. What is the union movement in the Chinese Christian churches accomplishing?

6. A wheelbarrow is a delightful conveyance under what circumstances?

7. Is language study in China easy? Try it a day.

8. Attention! Our Mexican Mission is calling for what?

9. What plan did Miss Yu and Mr. Pok use to see each other?

10. What were the Chinese churches doing with the cotton lamb?

11. A cornerstone laid—where?



Miss Grace Farr of Jonesville, S. C.; Miss Jean Belle Setser, of Asheville, N. C., and Mr. Frank J. Gilliam, of Lynchburg, Va. Miss Farr goes to China, the other two will be stationed in Africa.

## SENIOR PROGRAM FOR DECEMBER, 1920.

Arranged by Miss Margaret McNeilly.

TOPIC—CUBA.

Hymn—Joy to the World.

Prayer of Invocation.

Minutes.

Roll Call—Answer with an item of interest on Cuba.

Business.

Hymn—Selected.

Devotional—Luke 2:8-14; Is. 9:6-7.

Solo—Holy Night.

Quiz—Hidden Treasure.

Topical—"This Christ."

"La Progresiva."

A Quiz on the Schools of Cuba.

Incidents from T. K. P.

Prayer of Thanksgiving for what has been accomplished in Cuba. Petition for God's blessing on the new arrangement of the work, and for all the workers there.

Hymn—Hark the Herald Angels Sing.  
Close with the Missionary Creed.

### SUGGESTIONS.

Fill this meeting with the Christmas spirit.

Some one could have an original paper on how the Roman Catholic countries celebrate Christmas.

Make earnest prayer for Cuba that she may withstand the temptations and vices that are being introduced by representatives of Christian lands. That her heathen customs may be abolished.

The record, Holy Night is most beautiful on the Victrola.

## WANTED

WANTED—At once for Mexico, two doctors and two trained nurses. 2,125,958 people in our new field, and not a single Christian doctor or nurse.

MEXICAN MISSION.



## COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS.

Receipts applicable to regular appropriation:		
October.	1920	1919
Churches.....	\$ 80,730 12	\$ 69,562 53
Churches—Miscellaneous.....		21 02
Sunday Schools.....	1,552 90	1,344 22
Sunday Schools—Korea.....		1,836 51
Sunday Schools—Mexico.....	2,544 83	
Sunday Schools—Miscellaneous.....	15 00	14 00
Societies.....	12,983 31	12,668 56
Societies—Miscellaneous.....		35 23
Societies—C. E. Missionaries.....	194 06	269 07
Miscellaneous Donations.....	12,407 26	3,256 77
Miscellaneous Donations—Sundries.....		29 05
	<hr/>	<hr/>
Legacies.....	\$110,427 48	\$ 89,036 96
	5 46	19 71
	<hr/>	<hr/>
	\$110,432 94	\$ 89,056 67
For seven months, April 1st to October 31st, inclusive:		
Churches.....	\$342,640 99	\$276,296 36
Churches—Miscellaneous.....		26 02
Sunday Schools.....	8,056 15	7,404 20
Sunday Schools—Korea.....		18,551 72
Sunday Schools—Mexico.....	19,109 06	
Sunday Schools—Miscellaneous.....	818 81	781 00
Societies.....	60,988 92	49,562 83
Societies—Miscellaneous.....	72 69	179 45
Societies—C. E. Missionaries.....	1,376 69	1,759 52
Miscellaneous Donations.....	27,656 97	22,568 77
Miscellaneous Donations—Sundries.....	29 31	81 75
Miscellaneous Donations—C. E. Missionaries.....		40 00
	<hr/>	<hr/>
Legacies.....	\$460,749 59	\$377,251 62
	2,261 87	2,328 39
	<hr/>	<hr/>
Total for regular budget.....	\$463,011 46	\$379,580 01
Receipts for objects not in regular budget.....	70,890 67	
	<hr/>	<hr/>
	\$533,902 13	
Initial appropriation for year ending March 31, 1921.....		
Appropriations for objects not in regular budget.....		\$1,172,372 18
		70,890 67
		<hr/>
Total regular and special appropriations.....		\$1,243,262 85
Deficit March 31, 1920.....		164,622 07
		<hr/>
		\$1,407,884 92

EDWIN F. WILLIS, Treasurer.

Nashville, Tenn., October 31, 1920.

# Missionaries of the Presbyterian Church, U. S.

## AFRICA-CONGO MISSION AFRICA

**Bulape, 1915.**  
Rev. and Mrs. H. M. Washburn.  
Rev. and Mrs. C. T. Wharton.  
Miss Elda M. Fair.

**Luebo, 1891.**  
Rev. and \*Mrs. Motte Martin.  
\*Dr. and Mrs. L. J. Coppedge.  
\*Miss Maria Fearing (c).  
\*Rev. and Mrs. T. C. Vinson.  
Rev. and Mrs. S. H. Wilds.  
Dr. and Mrs. T. H. Stixrud.  
\*Rev. and Mrs. A. C. McKinnon.  
Mr. and Mrs. T. J. Daumery.  
Mr. and Mrs. C. R. Stegall.  
\*Miss Mary E. Kirkland.  
Rev. and Mrs. R. F. Cleveland.  
\*Rev. and Mrs. A. L. Edmiston (c).  
Rev. and Mrs. J. W. Allen.  
Mr. and Mrs. Savels (Associate Workers).  
Rev. and Mrs. J. K. Hobson.  
Miss Nina L. Farmer.  
Miss J. Belle Setser.  
Mr. Frank J. Gilliam.

**Mutoto, 1912.**  
Rev. A. A. Rochester (c).  
Rev. and Mrs. Plumer Smith.  
Dr. and Mrs. Robt. R. King.  
Rev. and Mrs. C. L. Crane.  
\*Mrs. S. N. Edhegard.  
Rev. and Mrs. A. Hoyt Miller.  
**Lusambo, 1913.**  
Rev. and Mrs. R. D. Bedinger.  
Mr. and Mrs. B. M. Schlottter.  
Rev. and Mrs. J. H. Longenecker.  
Miss Emma E. Larson.

**Bibangu, 1917.**  
\*Rev. and Mrs. Geo. T. McKee.  
\*Dr. and Mrs. E. R. Kellersberger.  
\*Mr. W. L. Hillhouse.  
Miss Ruby Rogers.  
Rev. and Mrs. W. F. McElroy.

## E. BRAZIL MISSION. [18]

### Lavras, 1893.

\*Rev. and Mrs. S. R. Gammon.  
Miss Charlotte Kemper.  
Mr. and Mrs. C. C. Knight.  
Mr. and Mrs. B. H. Hunnicutt.  
Miss Genevieve Marchant.  
Miss Ora M. Glenn.  
Rev. and Mrs. J. M. Sydenstricker.

### Caxambu, 1920.

Rev. and Mrs. F. F. Baker.  
Rev. H. S. Allyn, M. D.  
Mrs. H. S. Allyn.

### Piumby, 1915.

\*Mrs. Kate B. Cowan.  
**Campo Bello, 1912.**  
Miss Ruth See.  
Mrs. D. G. Armstrong.

## W. BRAZIL MISSION. [10]

### Ytu, 1909.

Rev. and Mrs. Gaston Boyle.

### Braganca, 1907.

\*Rev. Marion S. Huske.

### Campinas, 1869.

Mrs. J. R. Smith.

Rev. and Mrs. Jas. P. Smith.

### Itapetinga, 1912.

Descaivado, 1900.

Rev. and Mrs. Alva Hardie.  
**Sao Sebastiao do Paraíso, 1917.**  
Rev. and Mrs. R. D. Daffin.

## N. BRAZIL MISSION. [11]

### Garanhuns, 1895.

\*Rev. and Mrs. G. E. Henderlite.  
Rev. and Mrs. W. M. Thompson.  
Miss Eliza M. Reed.  
Rev. and Mrs. Geo. W. Taylor, Jr.

### Pernambuco, 1873.

Miss Margaret Douglas.  
Miss Edmonia R. Martin.  
Miss Leora James (Natal).  
\*Miss R. Caroline Kilgore.

**Parahyba, 1917.**  
Rev. and Mrs. W. C. Porter.  
**Canhotinho, 1895.**  
\*Mrs. W. G. Butler.

## MID-CHINA MISSION [78]

### Hangchow, 1867.

Mrs. J. L. Stuart, Sr. (Peking).  
Miss E. B. French.  
Miss Emma Boardman.  
Rev. and Mrs. Warren H. Stuart.  
Miss Annie R. V. Wilson.  
\*Rev. and Mrs. R. J. McMullen.  
Mr. and Mrs. J. M. Wilson.  
Miss Rebecca E. Wilson.  
Rev. G. W. Painter, Pulaski, Va.  
Rev. and Mrs. J. M. Blain.  
Miss Nettie McMullen.  
Miss Sophie P. Graham.  
Miss Frances Stribling.  
Mr. and Mrs. Andrew Allison.  
Mr. and Mrs. Edward Evans.  
Mr. W. E. Smith (Associate Worker).

### Shanghai.

Rev. and Mrs. S. I. Woodbridge.  
\*Rev. and Mrs. C. N. Caldwell.  
Miss Mildred Watkins.

### Kasing, 1895.

Rev. and Mrs. W. H. Hudson.  
Dr. and Mrs. W. H. Venable (Kuling).  
Miss Elizabeth Talbot.  
Rev. and Mrs. Lowry Davis.  
\*Miss Irene Hawkins.  
\*Miss Elizabeth Corriher.  
Miss Sade A. Nesbit.  
Dr. and Mrs. F. R. Crawford.  
\*Rev. and Mrs. J. Y. McGinnis.  
Miss E. Elinore Lynch.  
Rev. and Mrs. R. Clyde Douglas.  
Miss Anna Campbell.

### Kiangyin, 1895.

Rev. and Mrs. L. I. Moffett (Shanghai).  
Rev. and Mrs. Laey L. Little.  
Dr. and Mrs. Geo. C. Worth.  
\*Miss Rida Jourolman.  
Miss Anna McG. Sykes.  
Miss Carrie L. Moffett.  
Miss Venie J. Lee, M. D.

### Nanking.

Rev. and Mrs. J. L. Stuart (Peking).  
Dr. and Mrs. A. C. Hutcheson.  
Dr. and Mrs. R. T. Shields (Tsinanfu).  
\*Rev. and Mrs. P. F. Price.  
Rev. and Mrs. D. W. Richardson.  
Miss Florence Nickles.  
Rev. H. T. Bridgman [?].  
Miss Lina E. Bradley.

### Soochow, 1872.

Miss Addie M. Sloan.  
\*Miss Gertrude Sloan.  
Mrs. M. P. McCormick.  
Rev. and Mrs. P. C. DuBose.  
\*Mrs. R. A. Haden.  
Miss Irene McCain.  
Dr. and Mrs. M. P. Young.  
Rev. and Mrs. Henry L. Reaves.  
Rev. and Mrs. H. Maxey Smith.  
Miss Mabel C. Currie.

## N. KIANGSU MISSION. [80]

### Chinkiang, 1883.

Rev. and Mrs. A. Svdenstricker.  
\*Rev. and Mrs. J. W. Paxton.  
Rev. and Mrs. J. C. Crenshaw.  
\*Mr. and Mrs. S. C. Farrior.  
Rev. and Mrs. M. A. Hopkins.

### Taichow, 1908.

\*Rev. and Mrs. T. L. Harnsberger.  
Dr. and Mrs. Robt. B. Price.  
Rev. Chas. Ghiselin, Jr.  
Rev. and Mrs. C. F. Hancock.

### Hsouchoufu, 1896.

Mrs. Marks B. Grier, M. D.  
\*Dr. and Mrs. A. A. McFayden.  
Rev. Geo. P. Stevens (Tenghsien).  
Rev. and Mrs. F. A. Brown.  
\*Rev. and Mrs. O. V. Armstrong.  
Rev. and Mrs. Lewis H. Lancaster.  
Miss Isabel Grier.  
Miss Lois Young.

## Hwaiianfu, 1904.

Rev. H. M. Woods.  
Miss Josephine Woods.  
Rev. and Mrs. O. F. Yates.  
Miss Lillian C. Wells.  
Miss Lilly Woods.  
Rev. and Mrs. Jas. N. Montgomery.

## Yencheng, 1911.

Rev. and Mrs. H. W. White.  
Dr. and Mrs. J. F. Hewett.  
Rev. C. H. Smith.

## Sutsien, 1891.

Dr. and Mrs. J. W. Bradley.  
\*Rev. B. C. Patterson.  
\*Mrs. B. C. Patterson, M. D.  
Rev. and Mrs. W. F. Junkin.  
Mr. H. W. McCutchan.  
Miss Mada I. McCutchan.  
Miss M. M. Johnston.  
Miss B. McRobert.

## Tsing-kiang-pu, 1887.

Rev. and Mrs. J. R. Graham.  
Dr. and Mrs. James B. Woods.  
Rev. and Mrs. A. A. Talbot.  
Miss Jessie D. Hall.  
Miss Sallie M. Laev.  
Dr. and Mrs. L. Nelson Bell.  
Rev. and Mrs. H. Kerr Taylor.  
Rev. and Mrs. J. E. Wayland.

## Haichow, 1908.

\*Rev. and Mrs. J. W. Vinson.  
\*L. S. Morgan, M. D.  
\*Mrs. L. S. Morgan, M. D.  
\*Rev. and Mrs. Thos. B. Grafton.  
Mrs. A. D. Rice.  
Rev. and Mrs. W. C. McLaughlin.  
Miss Mary Bissett.  
Rev. and Mrs. Edw. S. Currie.

## CUBA MISSION. [11]

### Cardenas, 1899.

Miss M. E. Craig.  
Rev. and Mrs. R. L. Wharton.  
Miss Margaret M. Davis.  
Rev. S. B. M. Ghiselin (Associate Worker).

## Caibarien, 1902.

Miss Mary I. Alexander.  
†Miss Janie Evans Patterson.  
†Rev. H. B. Someillan.

## Placetas, 1907.

None.

## Camajuaní, 1910.

Miss Edith McC. Houston.  
†Rev. and Mrs. Ezequiel D. Torres.

## Sagua, 1913.

## JAPAN MISSION. [50]

### Kobe, 1890.

Rev. and Mrs. S. P. Fulton.  
Rev. and Mrs. H. W. Myers.  
Rev. and \*Mrs. W. McS. Buchanan, D. D.

### Kochi, 1885.

Rev. and Mrs. W. B. McIlwaine.  
Miss Annie H. Dowd.  
Rev. and Mrs. W. A. McIlwaine.

### Nagoya, 1887.

Miss Leila G. Kirtland.  
Rev. and Mrs. R. E. McAlpine.  
\*Rev. and Mrs. L. C. McC. Smythie.  
Miss Sarah G. Hansell.  
Miss Bessie M. Blakeney.  
Rev. J. E. Cousar, Jr.  
Miss F. Eugenia McAlpine.  
Rev. and Mrs. C. A. Logan.

### Gifu, 1917.

Rev. and Mrs. W. C. Buchanan.  
\*Miss Elizabeth O. Buchanan.

### Susaki, 1898.

\*Rev. and Mrs. J. W. Moore.  
Rev. and Mrs. J. H. Brady.

## Takamatsu, 1898.

\*Rev. and Mrs. S. M. Erickson

Miss M. J. Atkinson.  
Rev. and Mrs. H. H. Munroe.  
**Marugame, 1920.**  
Rev. and Mrs. J. Woodrow Hassell.  
Rev. and Mrs. I. S. McKelroy, Jr.  
**Tokushima, 1889.**  
\*Miss Lillian W. Curd.  
\*Rev. and Mrs. H. C. Ostrom.  
Rev. and Mrs. A. P. Hassell.  
Miss Estelle Lumpkin.

**Toyohashi, 1890.**  
Rev. and Mrs. C. K. Cummings.  
**Okazaki, 1890.**  
\*Miss Florence Patton.  
Miss Annie V. Patton.  
Rev. and Mrs. C. Darby Fulton.

#### CHOSEN MISSION. [77]

**Chunju, 1896.**  
Rev. and Mrs. L. B. Tate.  
Miss Mattie S. Tate.  
Rev. and Mrs. L. O. McCutchen.  
Rev. and Mrs. W. M. Clark.  
Rev. and Mrs. W. D. Reynolds.  
Miss Susanna A. Colton.  
Rev. S. D. Winn.  
Miss Emily Winn.  
Miss E. E. Kestler.  
Miss Lillian Austin.  
Rev. and Mrs. F. M. Eversole.  
Miss Sadie Buckland.  
Miss Janet Crane.  
Mr. J. Holling Reynolds.  
Dr. and Mrs. M. O. Robertson.  
**Kusan, 1896.**  
Rev. and Mrs. Wm. F. Bull.

Station assignments have not yet been reported for the following missionaries who recently sailed for China: Miss Mary McCown, Miss Grace Farr, Miss Mary Lee Sloan, Miss Ruby Satterfield.

Miss Julia Dysart.  
Dr. and Mrs. J. B. Patterson.  
\*Rev. John McEachern.  
\*Mr. Wm. A. Linton.  
Miss Lavalette Dupuy.  
Rev. and Mrs. W. B. Harrison.  
Miss Lillie O. Lathrop.  
Miss Willie B. Greene.

#### Kwangju, 1904.

\*Rev. Eugene Bell.  
Rev. S. K. Dodson.  
Miss Mary Dodson.  
\*Mrs. C. C. Owen.  
Miss Ella Graham.  
Dr. and Mrs. R. M. Wilson.  
Miss Anna McQueen.  
Rev. and Mrs. J. V. N. Talmage.  
Rev. and Mrs. Robert Knox.  
Mr. and Mrs. M. L. Swinehart.  
Miss Elizabeth Walker.  
Miss Elise J. Shepping (Itinerating).  
Rev. and Mrs. L. T. Newland.  
Miss Georgia Hewson.

#### Mokpo, 1899.

Rev. and Mrs. H. D. McCallie.  
Miss Julia Martin.  
Rev. J. S. Nishet.  
Miss Ada McMurphy.  
Dr. and Mrs. R. S. Leadingham  
(Scoul).  
\*Mr. and Mrs. Wm. P. Parker (Pyeng-Yang).  
\*Mrs. P. S. Crane.  
Rev. D. Jas. Cumming.  
Miss Esther B. Matthews.  
Rev. and Mrs. Joseph Hopper.

#### Soonchun, 1913.

Rev. and Mrs. J. F. Preston.  
Rev. and Mrs. R. T. Coit.  
Miss Meta L. Biggar.  
Miss Anna L. Greer.  
Rev. and Mrs. J. C. Crane.  
Dr. and Mrs. J. McL. Rogers.  
Miss Louise Miller.

#### MEXICO MISSION. [11]

**Zitacuaro, 1919.**  
\*Rev. and Mrs. H. L. Ross.  
**Morelia, 1919.**  
Rev. and Mrs. Jas. O. Shelby.  
**Toluca, 1919.**  
Rev. and Mrs. W. A. Ross.  
Arenal, San Angel, D. F. Mexico.  
**San Angel.**  
Miss Alice J. McClelland.  
**Laredo, Texas.**  
Miss E. V. Lee.  
**Austin, Texas.**  
Miss Anne E. Dysart.  
**Coyoacan.**  
Prof. and Mrs. R. C. Morrow.  
Missions, 10.  
Occupied Stations, 53.  
Missionaries, 388.  
Associate Workers, 11.

\*On furlough, or in United States.  
Dates opposite names of stations indicate year stations were opened.  
†Associate Workers.  
For postoffice address, etc., see page below.

## POSTAL RATES

Letters addressed to Africa, Brazil, China (with one exception, as given herewith), Japan and Chosen require 5 cents for the first ounce, or fraction of an ounce, and 3 cents for each additional ounce, or fraction of an ounce. (Shanghai, China, only requires 2 cents for the first ounce or fraction of an ounce.)

Letters addressed to England, Cuba or Mexico are subject to the same postage rates and conditions which would apply to them if they were addressed for delivery in the United States.

Postal cards, 2 cents each for single and 4 cents each for double cards.

Commercial papers, 5 cents each for the first 10 ounces or less, and 1 cent for each additional 2 ounces or fraction of 2 ounces.

Registration fee, in addition to postage, 10 cents.

For mailing Parcel Post packages consult local postmaster.

## STATIONS, POST OFFICE ADDRESSES

**AFRICA**—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa. For Bibangu—"Bibangu, Kabinda, District du Lomami, Congo Belge, Africa, care A. P. C. Mission."

**E. BRAZIL**—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Campo Bello, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil. For Caxambu, Estado de Minas Geraes, Brazil.

**W. BRAZIL**—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado, Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso, Estado de Minas Geraes, Brazil."

**N. BRAZIL**—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Parahyba do Norte, E. da Parahyba.

**CHINA**—Mid-China Mission—For Hangchow—"Care Southern Presbyterian Mission, Hangchow, Che., China." For Shanghai—"Street address or care 20 Museum Road (Treasurers), China." For Kashing—"Care S. P. M., Kashing Che., "China." For Kiangyin—"Care S. P. M., Kiangyin, Ku., China." For Nanking—"Care S. P. M., Nanking, Ku., China." For Soochow—"Care S. P. M., Soochow, Ku., China.

**NORTH KIANGSU MISSION**—For Chinkiang—"Care S. P. M., Chinkiang, Ku., China." For Taichow—"Care S. P. M., Taichow, Ku., China, via Chinkiang." For Hsuehoufu—"Care S. P. M., Hsuehoufu, Ku., China." For Hwaiianfu—"Care S. P. M., Hwaiianfu, Ku., China." For Sutsien—"Care S. P. M., Sutsien, Ku., China." For Tsing-Kiang-Pu—"Care S. P. M., Tsing-Kiang-Pu, Ku., China." For Haichow—"Care S. P. M., Haichow, Ku., China." For Yen-cheng—"Care S. P. M., Yen-cheng, Ku., China."

If uncertain, address care Mission Treasurers, 20 Museum Road, Shanghai. Parcels other than samples and books, may all be sent in care of this address.

**CUBA**—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

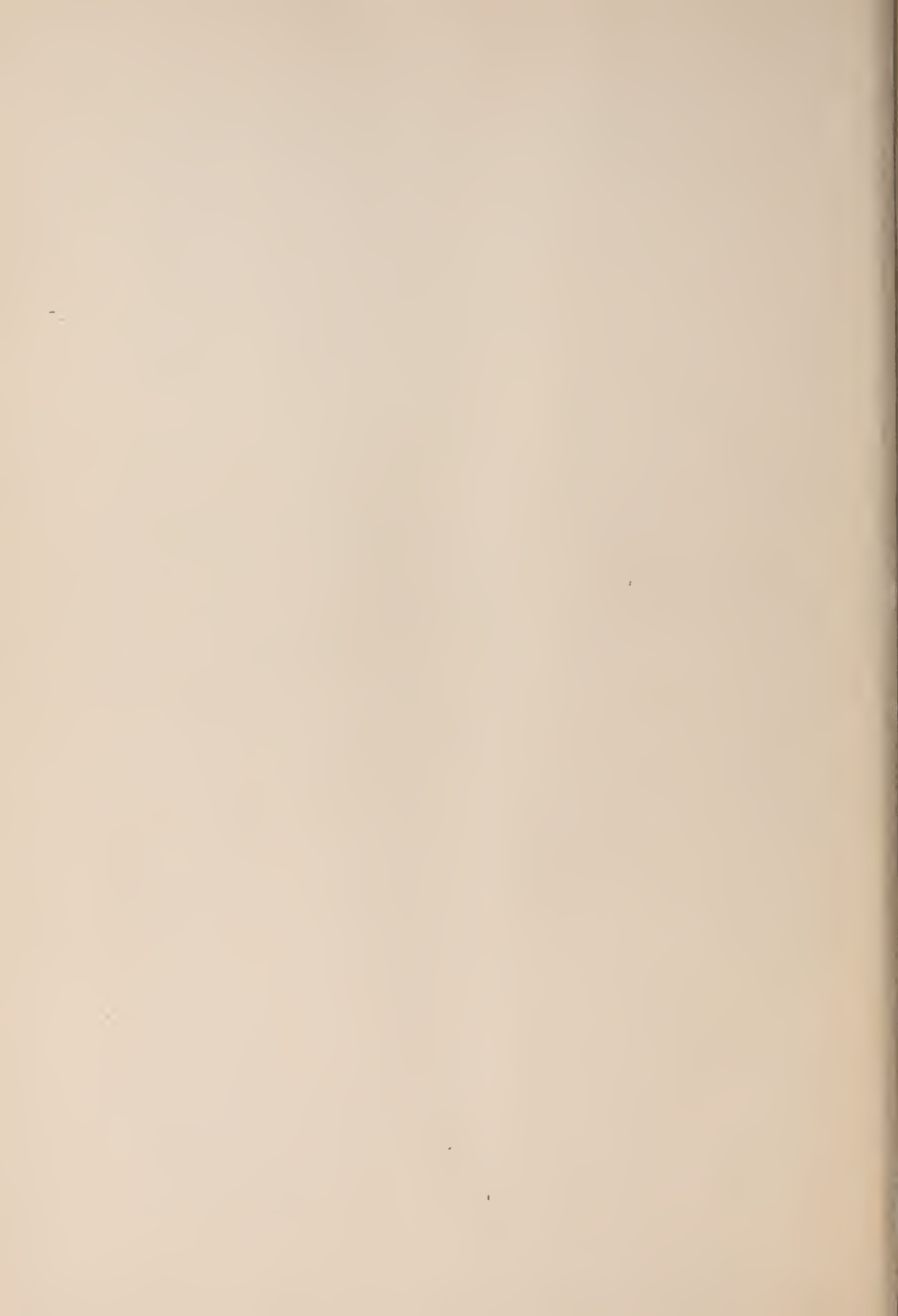
**JAPAN**—For Kobe—"Kobe, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Gifu—"Gifu, Gifu Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

**CHOSEN**—For Chunju—"Chunju, Chosen, Asia." For Kusan—"Kusan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonehun—"Soonehun, Chosen, Asia."

**MEXICO MISSION**—For Zitacuaro—"Zitacuaro, Michoacan, Mexico." For Morelia—"Morelia, Michoacan, Mexico." For Toluca—"Toluca, Mexico, Mexico." For Coyoacan—"Coyoacan, D. F. Mexico." For San Angel—"San Angel, D. F. Mexico."











Princeton Theological Seminary Library



1 1012 01465 2517

**FOR USE IN LIBRARY ONLY**  
**PERIODICALS**

**For use in Library only**

**For use in Library only**

